THE GOSPEL ACCORDING TO

ST MARK

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ST MARK

THE GREEK TEXT

EDITED WITH INTRODUCTION AND NOTES

FOR THE USE OF SCHOOLS

BY

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PREFACE: TO TEACHERS.

THIS edition is intended for the use of boys who are just beginning to read the Greek Testament: it may perhaps be safely presumed that such boys will already have made some study of the general outlines of the Life of our Lord. The advantages of reading the New Testament in Greek, even at a comparatively early stage, are felt by many teachers. But the object of such reading is of course not primarily to obtain a knowledge of Hellenistic Greek; accordingly the notes on matters of grammar and language have been made strictly subordinate to notes on the subject-matter. My own feeling is that a boy may profitably begin to read the Greek Testament as soon as he has enough knowledge of Classical Greek to make out the meaning with the help of his English Bible; but that the main use of his reading the Gospels in the original language is that the process of translation forces him to think, and to get behind the words of the English Version, his very familiarity with which may be an obstacle to thought. It rests with the teacher to see that such a lesson does not degenerate into a discussion of anomalous forms and unclassical syntax.

The notes have been made as short as was found possible, and do not aim either at originality or at completeness: my task has rather been to select from fuller commentaries such matter as is really of importance to a beginner. But it is not intended that oral instruction should be dispensed with, nor could any teacher, remembering our Lord's own practice as a Teacher, desire that the notes should make it unnecessary for the learner to think for himself. Notes are of necessity brief, but, the briefer they are, the more likely is it that young students will miss the point: it is therefore desirable that the teacher should enlarge on hints given in the notes: with this object references to a few easily accessible books have been appended. In particular explanations of customs or topography can be made far more attractive by oral reproduction of a passage say of Edersheim or G. Adam Smith than by compression of the same material into a note. Hence, while believing it of the first importance that the historical setting of the Gospel story should be made as living and actual as possible, yet I have given more space to such matters as the interpretation of a parable or a miracle or the connexion of thought in a discourse. But in so doing I have aimed of course at the exposition of a passage rather than at its homiletic application, which hardly belongs to a school commentary. In some cases it has seemed hardly possible to make the explanation suitable to the average capacity of those for whom the book is intended: but I have thought it better to attempt an explanation which may

be above the heads of some than to leave the impression that there is no difficulty. It is something if one can get the fact recognized that the Gospels do require careful thought.

I venture to suggest that the Introduction, which has been made as short as possible, should be the subject of one or two preliminary lessons.

My only justification for attempting to edit a Gospel is that I am actually engaged in teaching boys. My indebtedness to the commentaries of Biblical scholars is evident. Dr Swete's excellent and exhaustive edition has been generally the foundation of my remarks. I subjoin a list of other books to which reference is most often made in the notes: a complete list of obligations is hardly possible.

	referred to as
Plumptre. Notes on the Synoptic Gospels, in Ellicott's Commentary.	Plumptre.
Edersheim. Life and times of Jesus the Messiah. (2 vol. edition.)	Edersheim. Life.
Merrill. Galilee in the time of Christ.	Merrill. Galilee.
G. Adam Smith. Historical geography of the Holy Land.	G. A. Smith. H. G.
Hastings. Dictionary of the Bible.	Hastings. D. B.
H. Latham. Pastor pastorum.	Latham. P. P.
„ The Risen Master.	„ R. M.
Westcott and Hort. Greek Testament.	W. H.

Without the generous help of the Rev. J. O. F. Murray, who has revised all the proofs, and given me the benefit of his special knowledge, I could not have ventured on the task which the Syndics of the University Press proposed to me.

The text printed is that of Westcott and Hort, which Messrs Macmillan have most kindly allowed to be used. The paragraphing, with few exceptions, follows that adopted in that edition. But the indications in the WH. text of various readings etc. have been dropped (except in i. 1, where this procedure would have been misleading), as textual criticism does not fall within the scope of this edition: mention of important variations is given in the notes.

ARTHUR FENTON HORT.

HARROW.
July, 1901.

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INTRODUCTION.

A. Origin of the Gospels: relation of St Mark's Gospel to the others[1].

Features distinctive of each of the four Gospels.

The Gospel is contained in four books, two called after apostles, St Matthew and St John, two after companions of the apostles, St Mark, the companion of St Paul and of St Peter, and St Luke, the companion of St Paul. The same Person is brought before us, in the main the same story is told four times over. But there is no mere repetition, for each writer sees the life which he is describing from his own point of view, and no two of them were writing for the same class of readers. Thus St Matthew's interest lay in the past; he wrote to shew his own countrymen, the Jews, how the life of Jesus had fulfilled all that was written in the Law and the Prophets concerning the Messiah. St Mark lives in the present: he writes for Romans (see below, p. xix), and gives them a living portrait of a living man. St Luke, influenced by the far-reaching aspirations of his master St Paul, looks forward to the

[1] Adapted from the *Cambridge Companion to the Bible.*

day when all flesh shall see the salvation of God, and, writing in the first instance for his own countrymen the Greeks, brings before them One who was fitted to be the Saviour of all nations in every age. St John, writing long after the other three for the instruction of the Christian Church, gazes on the eternal mysteries which had been brought to light by the revelation of the Word made flesh.

Corresponding to these differences between the writers of the Gospels and between the classes of readers to which they were originally addressed, there is a difference between the features in the character of the Lord which stand out most prominently in each. Thus the first three help us to see in Jesus the perfect Son of man, St John shews us the same Jesus as the perfect Son of God.

St Mark's Gospel follows the outline of the public preaching of the apostles.

It is important to remember that, although the Gospels stand first in our New Testament, this order does not represent the order in which the books were written. In the earliest age of Christianity there were no written Gospels, because the need for them had not arisen. The facts on which the apostles laid most stress in the earliest public teaching were the Death and Resurrection of the Lord, those facts which were of the first importance in the message which they had to deliver. While the memory of His words and works was still fresh, there was no need of a written record. But we learn from Acts i. 22 that it was regarded as essential that an 'apostle' should have personal knowledge of the life and teaching of Jesus during the whole period between the Baptism of John and the Ascension: and it is this period which was embraced in the earliest form of the written Gospel. St Mark traces 'the

beginning of the gospel of Jesus Christ' (i. 1) from the advent of the Baptist: his book as we have it is incomplete (see n. on xvi. 8), but we may well believe that, had the conclusion of it been preserved, it would have carried on the narrative up to the Ascension.

The other Gospels in various ways supplementary.

St Mark's Gospel then represents the Gospel story in its earliest and most elementary form, and gives such facts about the life of Jesus as Gentile Christians would wish to know. But it soon became necessary to prefix to this story of the Ministry of Jesus some account of His birth, and other events connected with it: and such accounts we have in the Gospels of St Matthew and St Luke. The outline of the Gospel story was now complete. It remained for St John to supply important details which were omitted by the first three evangelists, to throw new light on the gradual revelation of Christ's Person in His human life, and generally to present His life and teaching in a 'theological' aspect to meet the growing needs of the Church: it was becoming necessary by that time not merely to accept the record of His life as historical fact, but to think more deeply about its meaning as revealing the eternal purposes of God.

The Synoptic Problem.

The record given in the first three Gospels is called the 'Synoptic' narrative, and the three writers are called the 'Synoptists', because (as distinguished from St John) they give the same 'synopsis' or general view of the life of Christ. It is obvious that the three narratives have much in common, that they not merely tell the story of

the same events, but to some extent tell it in the same way, or even in the same words; so that the writers cannot be thought to have written in entire independence of one another. On the other hand it is equally clear that each of the three books contains things which are not found in the others: indeed they do not always agree in the details, when they are telling the same story. In fact their independence of one another is quite as striking as the strong similarities between them. Our difficulty then is to account for these two opposed facts, to frame a theory as to how these books came to be written, which will account at the same time for the dependence and for the independence of the three narratives: and we have practically no means of information except the books themselves. This difficulty is called the 'synoptic problem'. An examination of passages found in St Mark in common with St Matthew, and in some cases with St Luke, gives the impression that in very many instances the words which St Mark gives us lay before the other synoptists, each of whom has modified them from his own standpoint, sometimes by compressing the story and sometimes by adding further details from sources of his own. Similarly, when certain passages common to St Matthew and St Luke are compared, it appears that there was another common source of information which both of these evangelists used, but not St Mark.

The further question arises whether, if these inferences are correct, the 'common sources' which were drawn upon by the evangelists existed in the form of *written* documents, or whether they consisted of an '*oral*' tradition as to the words and works of Jesus. In the latter case the histories, from being constantly repeated (before they were written down) in the instruction of Christian converts, may well

have become, as it were, fixed in a certain form, so that even the same words, to a great extent, were used whenever the story was told, and were consequently preserved when it came to be written down. At present however most scholars incline to the first theory, that of primitive *written* records: the terseness of the narratives and the general absence of comments, such as would naturally fall from a teacher's lips, point rather in this direction.

In any case our Gospel of St Mark probably closely represents (if it is not identical with) the earliest form in which the apostolic tradition of our Lord's life was committed to writing: and it is not unlikely that this document was actually seen and used by St Matthew and St Luke.

Accordingly, it is of first-rate importance that we should get as clear an understanding as possible of the meaning of St Mark. It is, however, important to remember that St Matthew and St Luke must have had access to other sources of information, which may well be equally early and authentic.

B. The Writer and his Book.

The life of St Mark.

If it be assumed[1], as it may be with tolerable certainty, that the John Mark mentioned in the Acts is the same person as the Mark of St Paul's epistles and as the author of the Gospel, we may put together the following fragmentary

[1] See Col. iv. 10 and cf. Swete's commentary, chapter on 'The personal history of St Mark'. Hastings, *D.B.*, John Mark.

biography of the evangelist. His Hebrew (Aramaic) name was Ἰωάνης, and he adopted the Roman *praenomen* Marcus as a second name. His mother's name was Mary; she was a Christian and a person of some position in the Church at Jerusalem, as we see from what is said of her household in the account of Peter's escape from prison (Acts xii. 12—17). We there see that John Mark was probably already intimate with Peter. This is the earliest certain mention of him; he is not mentioned in the Gospels, though it has been conjectured that he was one of the Seventy, and with more likelihood that he was the ἄνθρωπος of Mark xiv. 13, who guided the two disciples to the house where they were to prepare the Passover, and the νεανίσκος of Mark xiv. 51, 52 (see notes), who was present at the arrest in the garden of Gethsemane: if these conjectures could be accepted, it would seem that the Last Supper was taken at his mother's house, the same house to which Peter turned on his escape from prison.

We next hear of him in Acts xii. 25, where it is said that Barnabas and Saul took him with them from Jerusalem to Antioch, on their return thither after administering the relief fund sent from Antioch for the Christian poor at Jerusalem: this was in 45 or 46 A.D. At this time Saul was rather second in command to Barnabas than leader of their missionary enterprises, and we learn from Col. iv. 10 that Mark was a relation of Barnabas: this was doubtless one reason for his selection, and he may have already proved useful to the apostles at Jerusalem. He accompanied Barnabas and Saul on the first missionary journey, and after being with them in Cyprus, sailed with them to Pamphylia. On this expedition it is said (Acts xiii. 5) that he acted as their ὑπηρέτης, i.e. apparently as a sort of courier. At Perga in Pamphylia he left the apostles and returned to

Jerusalem, his home[1] (xiii. 13). This 'desertion', as St Paul regarded it, led subsequently to a breach between that apostle and Barnabas, since, when they were starting on the second missionary journey (Acts xv. 36), Barnabas wished again to take Mark with them, but Paul refused, and the two apostles travelled separately, Mark accompanying Barnabas to Cyprus, which was the latter's own country. It is clear however that Mark had been allowed to rejoin the apostles at Antioch during their stay there previous to the second missionary journey, and it would seem that it was only as a companion in missionary travels that St Paul objected to him. From this point we hear no more of him in Acts. There is nothing improbable in the tradition that he proceeded from Cyprus to Egypt: there he is said to have founded the Church at Alexandria; legend goes on to say that he there suffered martyrdom, and that his remains were eventually taken to Venice, of which he became the patron saint. For this story, interesting as it is, especially in connexion with the romantic history of Venice, there is no authority.

Our only authentic information as to his later life is gathered from the Epistles of St Paul and St Peter, and we know nothing certain about his death. From Col. iv. 10, 11, and Philem. 24 (written at the same time as Col.) we find that he was at Rome during St Paul's first imprisonment there, and it is evident that there was now complete harmony between them: he is called in Col. iv. 11 one of St Paul's 'only fellow-workers...of the circumcision'. After this he seems to have gone to Asia, as in 2 Tim. (iv. 11), the latest of St Paul's epistles, addressed to Timothy at Ephesus during Paul's second imprisonment at Rome, just

[1] For a suggestion as to the reason of his conduct see Ramsay, *St Paul the Traveller*, &c., Chap. v.

before his death, Timothy is told to 'pick up' Mark and bring him to Rome, and it is added that he is 'serviceable for ministry'. We thus gather that his place in the early Church was that of a practical industrious subordinate, a character which is borne out by the early traditions presently to be mentioned, and by the simple unpretending tone of his Gospel.

Again, in St Peter's first epistle, written also probably from Rome (1 Pet. v. 13), Mark is spoken of as 'his son', and it is implied that he too was then at Rome. We have seen that the intimacy began in early times at Jerusalem; and the phrase 'my son' apparently indicates that he was a favourite 'pupil'. It is considered likely that St Paul's death occurred earlier than St Peter's, and that this epistle was written in the interval: in that case it would seem that Mark (with perhaps others of St Paul's circle) transferred his services to St Peter. It is with St Peter that tradition especially connects his name: he is called Peter's 'interpreter', and this he may well have been in a literal sense, if Peter was not familiar with Greek. It is asserted that he wrote a record of Peter's preaching, consisting of the doings and sayings of Christ: the description given of this work applies closely to our 'Gospel of St Mark' (see below, p. xx). The traditions which give us these facts vary in some particulars, but the earliest of them go back a long way and may be accepted as trustworthy. The later traditions appear to go too far in asserting that Mark wrote in any sense at the *dictation* of Peter. It was this connexion with Peter's name that probably gave to St Mark's Gospel its authority in the early Church.

Mention may be added of the curious epithet κολοβοδάκτυλος (= 'stump-fingered') which is applied to St Mark by some fairly early authorities. The meaning may be

either that he had a natural defect in the hand or hands, or that he had suffered some kind of 'mutilation' from an accident or otherwise.

The contents and style of the Gospel.

All that we are able to gather about his later life goes to support the view that his Gospel was written in the first instance for *Roman* Christians, and it contains just those things which such converts would wish to know, a vivid sketch of the personality of Jesus as He 'went about doing good' in Galilee, and instructing His disciples for their future work, and of the attitude of rulers and people towards Him; and a full description of the circumstances of the crowning scenes of His earthly life (see below, p. xxi). St Peter's speech to Cornelius (Acts x. 36—40) supplies just such a 'table of contents' for our Gospel.

The main characteristic of St Mark's style is extreme simplicity of language. 'Simple' sentences predominate, strung together with such connexions as 'and straightway'. There is little of elaborate syntax, and, if the construction of a sentence is difficult, it is generally not because of complexity, but because it is broken in a free, almost conversational way: hence 'sense-constructions' and parentheses are not infrequent. There is no 'word-painting' or rhetoric, the facts are left to tell their own story. Very few words are used, yet the story is not bald, because, brief as is the account, no picturesque feature is omitted: hence we often find in St Mark an added detail which brings the picture more vividly before our eyes than the accounts of the same event by St Matthew or St Luke. He shares with the other synoptic writers a strange power of suppressing his own personality and feelings, and an extraordinary reserve in

refraining from comment on the momentous events which he describes.

Its first readers.

It is evident that the book was written in Greek, and is not a translation. It contains a good many Latin words, but they are mostly such as must have become current among Greek-speaking subjects of the Roman Empire, being for the most part words for Roman coins or military terms. The readers whom St Mark had in view would be Greek-speaking converts, especially Christians of the Church at Rome; those to whom St Paul and St Peter in succession had preached. Such readers would desire just such a plain statement of the main outward facts of our Lord's life as St Mark gives: they would not be specially interested in Him as a Jew, and they would not be fully acquainted with Jewish customs or ways of thought. Hence he explains for their benefit the Aramaic words which he occasionally introduces, and the allusions to Jewish customs or beliefs, while he does not, like St Matthew, appeal to a knowledge of Jewish literature and prophecy.

The plan of the Gospel.

The Gospel falls into well-defined sections: the two principal ones are (1) a selection of typical incidents of Jesus' ministry in Galilee, derived doubtless from St Peter's 'reminiscences', and (2) a full account of the last days at Jerusalem, for which the writer evidently also drew on other sources of information: it must be remembered that Jerusalem was his own home. Between these two main sections comes a very brief sketch of Jesus' ministry in Peraea (which is fully treated by St Luke): the work opens with an

introduction on John the Baptist's preaching—leading up to Jesus' baptism and the opening of His ministry in Galilee—and ends with an (incomplete) account of the events of the morning after the Resurrection.

Within each section the events appear to be arranged in what the writer considered to be their chronological order, so far as his information went. Thus in the section on the Galilean Ministry what is said of our Lord's methods of preaching clearly shews a natural sequence. We learn that *first* He preached in the synagogues of Galilee, *then* to a larger audience by the lake-sides or among the hills, *then* that He began to address the people at large in 'parables', and *finally* that He devoted Himself more and more to the special training of the Twelve. But, though a certain order is thus discernible, it would be a mistake to consider either this Gospel or any of the others as by itself constituting a 'Life of Christ'.

Traces of St Peter's influence.

The influence of St Peter may be detected not only in those details about him which St Mark alone gives, but in significant omissions. Thus, e.g. the stories of the rebuke to Peter and of his fall are told circumstantially, the account of the Transfiguration, as describing St Peter's confusion, could hardly have come from anyone else, and on several occasions he is named by Mark and not by the other evangelists who record the same incidents: while on the other hand things which might seem to exalt his dignity are omitted, such as the great promise made to him as the representative of the apostles (Matt. xvi. 17—19), and the account of his walking on the sea (Matt. xiv. 28—32).

C. The Historical Setting of the Gospel History[1].

The interval between the Testaments.

It is impossible to understand the conditions under which our Lord's life was passed without knowing something of the history, religious and political, of the Jews in the period between the end of the O. T. history and the beginning of the Gospel history. In our Bibles St Matthew immediately follows Malachi, and we are apt to forget how wide is the gap. The latest event recorded in the last historical book of the O. T. took place more than four centuries before the coming of John the Baptist, a period as long as that which divides our own time from that of the Wars of the Roses. In that period great changes took place, so that the Jews of the New Testament must be regarded as very widely different from the Jews of the Old. Indeed the history of the Jewish people during that time covers what is in many ways the greatest period of their national life, and includes some of the most characteristic exhibitions of Jewish character and Jewish ideas: it is a period conspicuous for striking events, for new developments of religious thought, and for elaborate organization of internal government. It is to that epoch that we must look for explanation of the political and religious ideas of our Lord's contemporaries, as we find them depicted in the Gospels. Thus there is little in the Old Testament itself to

[1] Adapted mainly from the *Cambridge Companion to the Bible.*

account for the intense feeling of the nation's right to independence, the developed hopes of a future life, and of the coming of the great Deliverer, the Messiah, the punctilious reverence for the letter of the Law shewn by Scribes and Pharisees, or the peculiar views of the Sadducees. In fact the religion of the Jews in the time of Christ (and religion with this nation was always closely bound up with politics) was not either in its higher or its more popular form the religion of the Israel of the books of Kings: it was that religion as modified, chastened and enriched by the experience of the Captivity at Babylon, the stern discipline of the Return, and the manifold changes and chances of 400 years of struggle for national existence. The thoughts and hopes which filled the minds and stirred the imaginations of the contemporaries of Christ were more directly moulded and inspired by the reforms of Ezra and the exploits of the Maccabees than by the heroes and prophets of an earlier generation. Without some knowledge then of this period we cannot properly enter into our Lord's attitude or that of His apostles to the Law of Moses, or the Jewish sects of His time, or the Roman government: nor again can we understand the attitude of His contemporaries towards Him, and the popular hopes which His career excited or disappointed.

The beginnings of important changes are seen in the books of Ezra and Nehemiah. We there see how widely the Jews who returned differed from their fathers of 50 years before. Then they were under kings, but now they were to be ruled by priests. Again, whereas before the Captivity they had been constantly torn by divisions, given to idolatry, careless of the Law, freely mixing with other nations, now on the other hand they were united as a nation, they were zealous in the worship of the one God

and almost servile in their devotion to the Law, and their revived patriotism took the form of a narrow and rigid exclusiveness with regard to all foreigners. National pride was fostered by the institution of a new Feast, Purim, which commemorated a great national deliverance. This new Israel was largely the work of Ezra, the first 'scribe', and Nehemiah, the zealous if narrow-minded reformer. A brief sketch is subjoined of the period thus inaugurated: it is clear that new forces were at work, which could not but produce important developments. But a period so rich in incident necessarily loses in interest when it is compressed into a few paragraphs.

For convenience the whole period between the Testaments may be divided into three sections.

1. *The period of subjection and silent growth.*

[From the death of Nehemiah (B.C. 415) to the accession of Antiochus Epiphanes (B.C. 175).]

Throughout this period Israel played no independent part in history. At first the Jews were under governors appointed by the kings of Persia, under whose rule they had passed when Cyrus conquered the Babylonian Empire during their captivity at Babylon. The Persian Empire, which he founded, was subdued after about 170 years by Alexander of Macedon, and Palestine therefore became part of his vast dominions. Those dominions were divided at his death in B.C. 323, and the Jews became by turns subject to Egypt and Syria: their country lay between these two powers and was often the battlefield of their wars.

But, though thus dependent first on one power, then on another, the Jews did not lose their consciousness of being a nation, and in many ways 'silent growth' was going on.

It was then that arose the institutions, the sects and the forms of religious thought which we meet with in the N. T. In religion the idea of the Unity of God gathered strength, while the hope of the Messiah took more definite shape; the expectation of a future life became clearer, and a doctrine of angels was developed. And closely combined with their religious hopes was the fervid spirit of patriotism which has made the Jews the most distinct among the nations of the earth.

Meanwhile it is likely that they were left by their successive masters tolerably free to govern themselves: the high-priesthood passed from father to son, and the high priest was practically a petty king. Few of these rulers were distinguished: one of them, Jaddua, is said to have had a remarkable interview with Alexander the Great, who received him well and granted favours to the Jews in different parts of his dominions: the greatest of them in the eyes of the later Jews was Simon the Just, of whose dignity and splendour an ideal portrait is given in the 50th chapter of Ecclesiasticus, written long afterwards. This picture shews at least the importance of the Temple in the life of the nation, and the impressiveness of this almost unique form of government.

(*The Jews outside Palestine and the origin of the Septuagint.*)

Connexion with Egypt produced important consequences. In B.C. 320 one of the Ptolemies (Greek kings of Egypt) took Jerusalem, the refusal of the inhabitants to fight on the Sabbath making the capture easier. Thousands of Jewish captives were taken to Alexandria. There the Septuagint (LXX), the first written translation of the O. T. books, presently appeared, being made for the

benefit of Jews to whom Hebrew was now a dead language (the Jews of Palestine now spoke, not Hebrew, but a Syrian dialect called Aramaic). The Version gets its name from a tradition which relates that Ptolemy Philadelphus (285—247 B.C.), being anxious to secure a translation of the Jewish laws for his famous library at Alexandria, applied to the High Priest Eleazar of Jerusalem, who sent six elders from each of the tribes of Israel to Egypt: these 72 translators were royally entertained, and produced their work in 72 days. In this story the kernel of historical fact seems to be that the Pentateuch was translated in Alexandria in the reign of Ptolemy Philadelphus, probably in the first instance to meet the needs of the synagogues of Greek-speaking Jews. Most of the rest of the books of the Hebrew Canon were added before 132 B.C. The whole was probably complete and in general circulation before the time of the apostles. This Greek Bible became the Bible of a vast number of Jews: the benefit to them may be compared to the benefit which our forefathers received when the Bible was first translated into English and so became the property of all who could read, and not merely of the learned few: the later Jews did not necessarily know the original Hebrew any more than a modern Englishman necessarily knows Anglo-Saxon or a modern Greek the language of Homer. It is from this translation that the O. T. quotations in the N. T. are mainly taken: hence it cannot be neglected in our study of the N. T. Moreover, since Greek was the language of a large part of the Eastern world, this translation did more than anything else to break down the barrier between Jew and Gentile: Jewish and Greek ideas now met and began to react on one another. This intermixture of Jew and Greek was further promoted by the establishment in Palestine of Greek settlements. Without realizing these

things, we could not understand how a Gospel written by a Jew came to be written in Greek, and why it is that in the Gospel story Greek influence meets us constantly. (See n. on Galilee, pp. 59, 60.)

The Syrian kings of this period (see above) also shewed consideration to the Jews, to many of whom they granted the privileges of citizenship. This explains how in the Christian Era so many Jews were Roman citizens, since the wise Romans after their conquest of Syria continued the Syrian policy of indulgence to their subjects. The ultimate result of the wars between Egypt and Syria (see above) was the victory of Syria under Antiochus the Great: in his reign Palestine, as part of the defeated Egyptian empire, became a province of Syria (B.C. 203). In the reign of his successor internal factions at Jerusalem caused the intervention of the Syrians; the king's envoy attempted to plunder the Temple, and, according to the story, was miraculously repelled. This crisis was the beginning of a new state of things.

2. *The Maccabean rule.*

Now began a period of fierce struggle, in striking contrast to the previous period of (on the whole) quiet subjection to indulgent masters. An attempt was made by a party of the Jews themselves to introduce Greek customs at Jerusalem, and this attempt was stoutly resisted by the 'exclusive' party. The result was that Antiochus Epiphanes invaded the country in 169 B.C., pillaged and profaned the Temple, slew or took captive thousands of Jews, and posted a Syrian garrison on the Temple hill. He then proceeded to a violent persecution of the religion of Jehovah, the object of which was to force the Jews to

adopt the paganism of the rest of his vast empire. The first step was to be the erection of altars to Zeus throughout Palestine. Then came the resistance. The first active protest was made by an aged priest called Mattathias, who slew both the sacrificers and the royal officer who had been sent to establish the heathen worship. Further persecution followed, but for a considerable time heroic resistance was led by members of the family of Mattathias, generally called the Maccabees.

The first and greatest of these was Judas Maccabaeus, who won many victories over the Syrians, restored the desecrated Temple, conquered also jealous neighbours, such as the Edomites and Ammonites, and even made a treaty with Rome. The struggle was carried on by Judas' brothers, one of whom, Jonathan, for his services to one of the Syrian kings against a rival, was made by him high priest. This was an important step in two ways: it set the precedent, afterwards followed by the Romans, for the *appointment* of the high priest by the power that ruled Palestine (instead of the office being, as formerly, hereditary); and it gave to the family of the Maccabees (also called from an ancestor the Asmonean house), the nominal, as well as the actual authority over their countrymen. Israel had never since the time of Solomon taken so high a place among the nations as during the rule of Jonathan. With the next reign, that of Simon, the nation became practically independent, for the first time since the Captivity.

In B.C. 135 John Hyrcanus became high priest and chieftain: he conquered the Samaritans, the formidable neighbours of the Jews, and destroyed their rival temple on Mount Gerizim. His eldest son, Aristobulus, was the first to take the title 'king of the Jews'. Another of his sons, however, Alexander Jannaeus, incurred the hatred of his

subjects, and his death was followed by a time of confusion, in which the power of the Asmonean house came to an end, and another great family, that of the Herods, came to the fore.

3. *The Herodian dynasty.*

There was now a quarrel for the high-priesthood between Hyrcanus and a second Aristobulus. The former was supported by Antipater, father of Herod the Great, an Idumean, i.e. of the Edomite race which had from olden times been bitterly hostile to Israel. At Antipater's instigation, Hyrcanus, after once resigning his claims, revived them, and pleaded his cause before Pompey, who was then (B.C. 63) in the East, having recently conquered Syria and made it a Roman province. Pompey restored Hyrcanus, but he became henceforth little more than a puppet in the hands first of Antipater, and afterwards of his son Herod. Aristobulus had attempted some resistance, whereupon Pompey besieged Jerusalem. Once again the scrupulous observance of the Sabbath gave an advantage to the enemy. A terrible massacre followed the capture of the city, and the Jews were scandalized by an act of sacrilege: Pompey entered the Holy of Holies, expecting to find some visible sign of the mysterious Eastern worship; in the words of the Roman historian he found nothing (*vacuam sedem et inania arcana.* Tac. v. 9).

Then the Romans settled the country: it was divided into five separate governments. At the same time a number of Jewish captives were carried to Rome and there formed a colony which was afterwards to have important consequences in the history of the Jews and of the Christian Church. Antipater was made a Roman citizen and *procurator* of

Judaea, and was succeeded in that position by his son Herod, while the feeble Hyrcanus sank into insignificance. One more desperate effort to recover the lost position of the Asmonean family was made by Antigonus, the son of Aristobulus. The immediate result was that Herod fled to Rome: but there he ingratiated himself with Antony and Octavian, and was recognized by them as 'king of the Jews' in B.C. 40. Jerusalem was once more captured by Roman armies. Herod ruthlessly massacred the party opposed to him; Antigonus was scourged and crucified. Herod then further strengthened his position by marrying Mariamne, a daughter of the old Asmonean house. Her brother, Aristobulus, was made high priest by Herod and then murdered by his orders. He also compassed the death of the aged Hyrcanus, then of his wife Mariamne, and lastly of her two sons. The story of his passionate remorse is well known[1]. By such atrocities the house of Herod was secured against the Asmonean family.

One of his latest crimes, the massacre of the infants at Bethlehem, is known to us only from St Matthew. The Gospel history only touches the closing years of his reign, and we gather thence little about him except the terror of his name. But he was remarkable for other things besides his hideous crimes. To the Greek and Roman he was perhaps the most striking figure in the Eastern world. He was the friend and ally of Augustus, from whom he had received a kingdom, and towards whom he displayed a profuse and noble gratitude. His rule was inspired by the example of Rome, and it was to Rome that he sent his sons to be educated under the roof of a distinguished noble, Pollio, the friend of Vergil and of Augustus (see Verg. *Ecl.*

[1] See S. Phillips, *Herod, a tragedy*, for a powerful modern presentation of the story.

iv.). To the Greek he appeared as the lover and patron of Greek authors and philosophers. He was appointed perpetual president of the great Olympic festival, which he had re-endowed and restored to its former splendour. He introduced the games of Greece and the shows of the Roman amphitheatre into the cities of Palestine, and adorned those cities with buildings in the style of Greek architecture. By the Jew he must have been regarded in various aspects. Fierce hatred must for the most part have pursued the Idumean upstart, who ruled by the overthrow and slaughter of the beloved family of the Maccabees; who had massacred the Sanhedrin and the learned men of Israel; who in his youthful campaigns had slain by the sword thousands of Galilean patriots; who did violence to the ancient spirit of Jewish exclusiveness by foreign innovation; and whose cruel and capricious despotism, supported by a barbarian soldiery, brought fear and insecurity upon Israel.

On the other hand there were some who, in the powerful prince who had conciliated the favour of the successive rulers of the world, and who by the steady support of Rome had placed the Jewish race high among the nations of the earth, thought they saw the promised Deliverer of Israel. Hence the formation of a 'Herodian' party which meets us in the Gospels.

But by far the greatest work of Herod as king of the Jews, and one which with some went far to atone for his crimes and cruelty, was the rebuilding of the Temple at Jerusalem. This magnificent structure, its courts, and its stately colonnades, created genuine admiration and enthusiasm, and did much to give prestige to the Herodian dynasty.

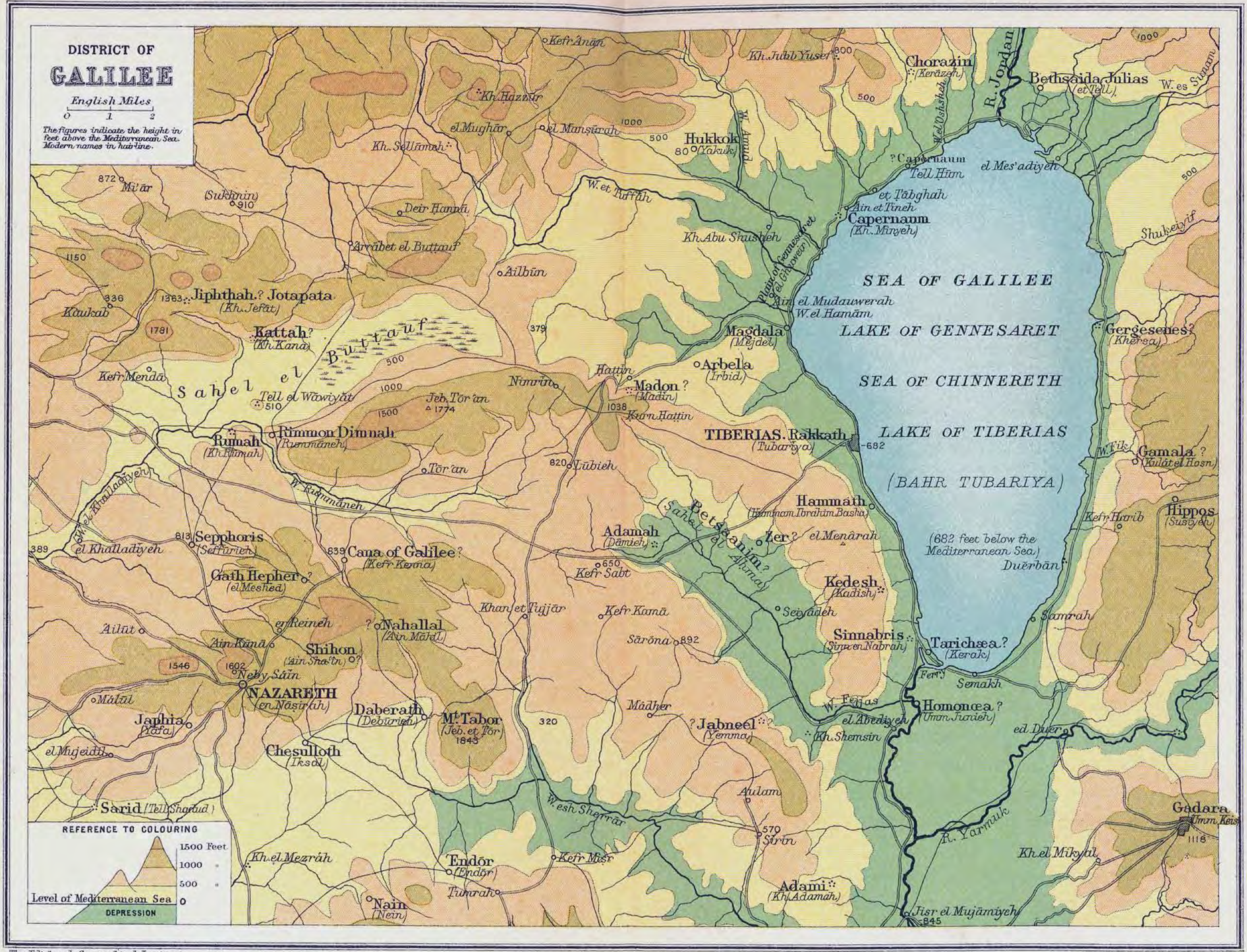
Subjection to Rome.

From this sketch it is clear that by the time of our Lord's appearance the influence of Rome in Palestine had become dominant. Much as the Jews, or many of them, resented this domination, it must be remembered that the Roman form of government was the wisest and best known to the ancient world. It secured good order, it was in the main just, and it left the subject nation in many respects free to govern and develope itself. What the Jews most resented was the system of taxation: see n. on ii. 14, τὸ τελώνιον.

It remains to note what changes of rulers took place during the period covered by the Gospel history. Herod the Great died very shortly after our Lord's birth, and his 'kingdom', by permission of the Emperor, was divided into three parts, ruled by his sons with the title of 'tetrarch'. Philip became tetrarch of Batanaea, a district N.-E. of the Lake of Galilee: this region was visited by our Lord late in His Galilean ministry, when we find Him in the neighbourhood of Caesarea Philippi, the city which Philip had rebuilt and called by his own name: see n. on viii. 27. Herod Antipas ruled Galilee and Peraea (see map of Palestine): he is the Herod of whom we hear most in the Gospels: he beheaded John the Baptist, and our Lord was sent before him by Pilate (Luke xxiii.). Archelaus was tetrarch of Judaea, but he governed so cruelly that the Emperor Augustus shortly deposed him, and made Judaea a Roman 'province': i.e. it was henceforth governed by a *procurator* (more important provinces were governed by *legati*): this meant that the Jews were brought directly under Roman rule and had to submit to the presence of a Roman garrison. The political capital of Judaea was Caesarea

Stratonis on the coast, and troops were also posted at Jerusalem in the tower Antonia close to the Temple. This change took place in A.D. 6: hence Judaea had been a Roman province for several years when our Lord's ministry began: Pontius Pilate, by whom He was tried, was the fifth who had held the office of *procurator*. He gave great offence to the Jews by his contempt for their religious feelings, which partly explains his anxiety to conciliate the people at the time of the Trial: see n. on xv. 1.

Thus in attempting to realize the conditions under which our Lord's human life was passed we must take into account (1) the influence of the Roman government, which had existed in various forms for nearly a century at the time when His ministry began: and (2) the character and feelings of the Jews, as moulded by the varied history of their nation in the four centuries since the Captivity. In the above sketch of that history something has been said to explain the origin of the beliefs and prejudices which we meet with in the Gospels. For further explanation see the notes on the Pharisees (ii. 16), the Sadducees (xii. 18), the Zealots (iii. 18, τὸν Καναναῖον), the Scribes (i. 22), the 'kingdom of God' (i. 15), the synagogue (i. 21): the limited jurisdiction of the Sanhedrin is illustrated by the account of the Trial of Jesus.



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ΚΑΤΑ ΜΑΡΚΟΝ

INTRODUCTION. i. 1—13.

Title.

1 ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ].

Preparatory mission of John.

2 Καθὼς γέγραπται ἐν τῷ Ἠσαίᾳ τῷ προφήτῃ
Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου·
3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,
4 ἐγένετο Ἰωάνης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων
5 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξε-
πορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱερο-
σολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ
Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
6 καὶ ἦν ὁ Ἰωάνης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην
δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας
7 καὶ μέλι ἄγριον. καὶ ἐκήρυσσεν λέγων Ἔρχεται ὁ ἰσχυ-
ρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι
8 τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· ἐγὼ ἐβάπτισα ὑμᾶς
ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.

Preparation for the ministry.

Baptism:

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰη- 9
σοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς
τὸν Ἰορδάνην ὑπὸ Ἰωάνου. καὶ εὐθὺς ἀναβαίνων ἐκ 10
τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ
πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· καὶ φωνὴ 11
ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
ἐν σοὶ εὐδόκησα.

Temptation in the Wilderness.

Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν 12
ἐκβάλλει εἰς τὴν ἔρημον. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσε- 13
ράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν
μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

PART I. INCIDENTS OF THE GALILEAN MINISTRY. i. 14—ix. 50.

A. In Eastern Galilee (3 sections).

First Section: i. 14—iii. 12.

(*a*) *First preaching in Galilee.*

Arrival in Galilee:

ΚΑΙ ΜΕΤΑ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ 14
Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον
τοῦ θεοῦ καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ 15
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε
ἐν τῷ εὐαγγελίῳ.

By the Lake: call of first disciples.

Καὶ παράγων παρὰ τὴν 16
θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ,
ἦσαν γὰρ ἁλεεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε 17
ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώ-
πων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 18
Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου 19
καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ

20 καταρτίζοντας τὰ δίκτυα, καὶ εὐθὺς ἐκάλεσεν αὐτούς.
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. Καὶ εὐθὺς A sabbath at Capernaum: in
τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. the synagogue;
22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσ- preaching,
κων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.
23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν and cure of a
24 πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν λέγων Τί ἡμῖν καὶ demoniac:
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε
25 τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ
26 Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ
σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
27 φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν
ἅπαντες, ὥστε συνζητεῖν αὐτοὺς λέγοντας Τί ἐστιν
τοῦτο; διδαχὴ καινή· κατ' ἐξουσίαν καὶ τοῖς πνεύμασι
28 τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. Καὶ
ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν
29 περίχωρον τῆς Γαλιλαίας. Καὶ εὐθὺς ἐκ τῆς at Simon's house, cure of his
συναγωγῆς ἐξελθόντες ἦλθαν εἰς τὴν οἰκίαν Σίμωνος καὶ mother-in-law,
30 Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάνου. ἡ δὲ πενθερὰ
Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν
31 αὐτῷ περὶ αὐτῆς. καὶ προσελθὼν ἤγειρεν αὐτὴν κρατή-
σας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ
32 διηκόνει αὐτοῖς. Ὀψίας δὲ γενομένης, ὅτε and of many
ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς sufferers:
33 ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἦν ὅλη ἡ πόλις
34 ἐπισυνηγμένη πρὸς τὴν θύραν. καὶ ἐθεράπευσεν πολ-
λοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι
35 ᾔδεισαν αὐτὸν Χριστὸν εἶναι. Καὶ πρωῒ ἔννυχα retirement for
λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον prayer.
36 κἀκεῖ προσηύχετο. καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ

μετ' αὐτοῦ, καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι 37
Πάντες ζητοῦσίν σε. καὶ λέγει αὐτοῖς Ἄγωμεν ἀλλα- 38
χοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω,
εἰς τοῦτο γὰρ ἐξῆλθον.

(*b*) *First preaching tour in Synagogues of Galilee.*

Extent of the tour: an incident of it, a leper cured:

καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην 39
τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. Καὶ 40
ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυ-
πετῶν λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι.
καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ 41
λέγει αὐτῷ Θέλω, καθαρίσθητι· καὶ εὐθὺς ἀπῆλθεν 42
ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. καὶ ἐμβριμησά- 43
μενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει αὐτῷ Ὅρα 44
μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν ΔΕΙΞΟΝ ΤΩ
ΙΕΡΕΙ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέ-
ταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. ὁ δὲ ἐξελθὼν 45
ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον,
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελ-
θεῖν, ἀλλὰ ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς
αὐτὸν πάντοθεν.

enforced retirement.

(*c*) *At Capernaum again.*

Cure of a paralytic; claim to forgive sins:

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν 1
ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν· καὶ συνήχθησαν πολλοὶ 2
ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ
ἐλάλει αὐτοῖς τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς 3
αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ 4
δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέ-
γασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι
τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. καὶ 5
ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυ-

6 τικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. ἦσαν δέ
τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζό-
7 μενοι ἐν ταῖς καρδίαις αὐτῶν Τί οὗτος οὕτω λαλεῖ;
βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ
8 θεός; καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ
ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς Τί
9 ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν
εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί σου αἱ
ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου καὶ ἆρον τὸν κράβαττόν
10 σου καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ
υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς—
11 λέγει τῷ παραλυτικῷ Σοὶ λέγω, ἔγειρε ἆρον τὸν
12 κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. καὶ
ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμ-
προσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν
τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἴδαμεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς call of Levi, a customs' officer:
14 ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ
παράγων εἶδεν Λευεὶν τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ
τὸ τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ
15 ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ γίνεται κατα- meal in Levi's house:
κεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ
ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
16 αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. καὶ conflict with the Pharisees, who complain that He keeps such company,
οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ
τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς
αὐτοῦ Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;
17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρείαν
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες·
18 οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. Καὶ and that His disciples do not observe fast-days.
ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ Φαρισαῖοι νηστεύοντες.
καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ
Ἰωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ

δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ
Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ 19
νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον
ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν·
ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, 20
καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. οὐδεὶς 21
ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον πα-
λαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν
τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ οὐδεὶς 22
βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει
ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί.
ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.

Further conflicts arise,—about the Sabbath, because the disciples pluck ears of corn,

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι 23
διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν
ποιεῖν τίλλοντες τοὺς στάχυας. καὶ οἱ Φαρισαῖοι ἔλεγον 24
αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;
καὶ λέγει αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυεὶδ 25
ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ 26
ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν
καὶ τοῖς σὺν αὐτῷ οὖσιν; καὶ ἔλεγεν αὐτοῖς Τὸ 27
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρω-
πος διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ 28
ἀνθρώπου καὶ τοῦ σαββάτου. Καὶ εἰσῆλθεν 1

and Jesus heals a withered hand in the synagogue:

πάλιν εἰς συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμ-
μένην ἔχων τὴν χεῖρα· καὶ παρετήρουν αὐτὸν εἰ τοῖς 2
σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.
καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν 3
Ἔγειρε εἰς τὸ μέσον. καὶ λέγει αὐτοῖς Ἔξεστιν τοῖς 4
σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι
ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. καὶ περιβλεψάμενος 5
αὐτοὺς μετ' ὀργῆς, συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς

καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ Ἔκτεινον τὴν χεῖρά
σου· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳ-
διανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν
ἀπολέσωσιν.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλι-
8 λαίας ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας καὶ ἀπὸ
Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ
Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύ,
9 ἀκούοντες ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν. καὶ εἶπεν τοῖς
μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ
10 τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· πολλοὺς γὰρ ἐθερά-
πευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι
11 εἶχον μάστιγας. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν
αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα
12 ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ πολλὰ ἐπετίμα αὐτοῖς
ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

retirement to the beach; great crowds collect.

Second Section: iii. 13—vi. 6ᵃ.

(a) *Call of the Twelve.*

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς
14 ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. καὶ ἐποίησεν
δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν μετ'
15 αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν
ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· καὶ ἐποίησεν τοὺς
16 17 δώδεκα (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον, καὶ
Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν
τοῦ Ἰακώβου (καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές, ὅ
18 ἐστιν Υἱοὶ Βροντῆς), καὶ Ἀνδρέαν καὶ Φίλιππον καὶ
Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον

τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Κανα- 19
ναῖον καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

(*b*) *At Capernaum again.*

Question of the source of Jesus' power over unclean spirits: visit of Jesus' family:

Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ 20
ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.
καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, 21
ἔλεγον γὰρ ὅτι ἐξέστη. καὶ οἱ γραμματεῖς οἱ ἀπὸ 22
Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεεζεβοὺλ ἔχει,
καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ
δαιμόνια. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς 23
ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλ-
λειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται 24
σταθῆναι ἡ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν 25
μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι· καὶ εἰ ὁ 26
Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται
στῆναι ἀλλὰ τέλος ἔχει. ἀλλ' οὐ δύναται οὐδεὶς εἰς 27
τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρ-
πάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν
οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν ὅτι πάντα 28
ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα
καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· ὃς δ' ἂν 29
βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν
εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.
ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει. *Καὶ ἔρχονται* 30 31
ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στή-
κοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. καὶ 32
ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ Ἰδοὺ
ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.
καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς ἐστιν ἡ μήτηρ μου 33
καὶ οἱ ἀδελφοί; καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν 34
κύκλῳ καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ

teaching suggested by the visit.

35 ἀδελφοί μου· ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

(c) *By the Lake side; teaching by parables.*

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. (1) The Sower:
καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν
εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς
2 ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ
ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν
3 αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ
4 σπείρων σπεῖραι. καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν
ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέ-
5 φαγεν αὐτό. καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες καὶ
ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν
6 διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
7 ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. καὶ
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι
8 καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. καὶ ἄλλα
ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν
ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν εἰς τριάκοντα
9 καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν. Καὶ ἔλεγεν Ὃς ἔχει
10 ὦτα ἀκούειν ἀκουέτω. Καὶ ὅτε ἐγένετο κατὰ reason for such teaching:
μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
11 παραβολάς. καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ μυστήριον
δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν
12 παραβολαῖς τὰ πάντα γίνεται, ἵνα

ΒΛΕΠΟΝΤΕΣ ΒΛΕΠΩΣΙ ΚΑῚ ΜῊ ἼΔΩΣΙΝ,
ΚΑῚ ἈΚΟΥΟΝΤΕΣ ἈΚΟΥΩΣΙ ΚΑῚ ΜῊ ΣΥΝΙΩΣΙΝ,
ΜΉ ΠΟΤΕ ἘΠΙΣΤΡΕΨΩΣΙΝ ΚΑῚ ἈΦΕΘῊ ΑΥΤΟΙΣ.

13 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην, 'The Sower' interpreted:
14 καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; Ὁ σπείρων
15 τὸν λόγον σπείρει. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν

ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς
ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον
εἰς αὐτούς. καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη 16
σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ
χαρᾶς λαμβάνουσιν αὐτόν, καὶ οὐκ ἔχουσιν ῥίζαν ἐν 17
ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως
ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. καὶ 18
ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν
οἱ τὸν λόγον ἀκούσαντες, καὶ αἱ μέριμναι τοῦ αἰῶνος 19
καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι
εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος
γίνεται. καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν 20
σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται
καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
ἑκατόν.

warning to the disciples as to their responsibility as hearers:

Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι 21
ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν
κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; οὐ γάρ ἐστιν 22
κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον
ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. Εἴ τις ἔχει ὦτα ἀκούειν 23
ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε. 24
ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθή-
σεται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ 25
ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

(2) The Seed growing of itself:

Καὶ 26
ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος
βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρη- 27
ται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύ-
νηται ὡς οὐκ οἶδεν αὐτός. αὐτομάτη ἡ γῆ καρποφορεῖ, 28
πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ
στάχυϊ. ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει 29
τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. Καὶ 30
ἔλεγεν Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν

(3) The mustard-seed:

τίνι αὐτὴν παραβολῇ θῶμεν; ὡς κόκκῳ σινάπεως, ὃς 31
ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν

32 σπερμάτων τῶν ἐπὶ τῆς γῆς—καὶ ὅταν σπαρῇ, ἀναβαίνει
καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ
κλάδους μεγάλους, ὥστε δύνασθαι ὙΠῸ ΤῊΝ ϹΚΙᾺΝ ΑΥ̓ΤΟΥ͂
33 ΤᾺ ΠΕΤΕΙΝᾺ ΤΟΥ͂ ΟΥ̓ΡΑΝΟΥ͂ ΚΑΤΑϹΚΗΝΟΙ͂Ν. Καὶ *note on the teaching by parables.*
τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον,
34 καθὼς ἠδύναντο ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ
ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν
πάντα.

(*d*) *Expedition to east side of the Lake.*

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενο- *Jesus calms the sea:*
36 μένης Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφέντες τὸν ὄχλον
παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα
37 πλοῖα ἦν μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ μεγάλη
ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε
38 ἤδη γεμίζεσθαι τὸ πλοῖον. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ
ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν αὐτὸν
καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολ-
39 λύμεθα; καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν
τῇ θαλάσσῃ Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ
40 ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. καὶ εἶπεν αὐτοῖς
41 Τί δειλοί ἐστε; οὔπω ἔχετε πίστιν; καὶ ἐφοβήθησαν
φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα
οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει
1 αὐτῷ; § Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς *cure of a Gerasene demoniac, and its consequences.*
2 τὴν χώραν τῶν Γερασηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ
τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
3 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν
εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς
4 ἐδύνατο αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ
ἁλύσεσι δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις
καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν

δαμάσαι· καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς 5
μνήμασιν καὶ ἐν τοῖς ὄρεσιν ἦν κράζων καὶ κατακόπ-
των ἑαυτὸν λίθοις. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν 6
ἔδραμεν καὶ προσεκύνησεν αὐτόν, καὶ κράξας φωνῇ
μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ 7
τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανίσῃς.
ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον 8
ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; 9
καὶ λέγει αὐτῷ Λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν·
καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ 10
ἔξω τῆς χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη 11
χοίρων μεγάλη βοσκομένη· καὶ παρεκάλεσαν αὐτὸν 12
λέγοντες Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
εἰσέλθωμεν. καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ 13
πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ
ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,
ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. Καὶ οἱ 14
βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν
καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστιν τὸ γεγονός.
καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαι- 15
μονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα,
τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν. καὶ διη- 16
γήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ
καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν αὐτὸν 17
ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβαίνοντος 18
αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς
ἵνα μετ' αὐτοῦ ᾖ. καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει 19
αὐτῷ Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ
ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ
ἠλέησέν σε. καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν 20
τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάν-
τες ἐθαύμαζον.

(e) *Return to west side of the Lake.*

Cure of Jaïr's daughter, and of a woman with hemorrhage.

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν
εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν
22 παρὰ τὴν θάλασσαν. Καὶ ἔρχεται εἷς τῶν ἀρχισυνα-
γώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς
23 τοὺς πόδας αὐτοῦ καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων
ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς
24 τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. καὶ ἀπῆλθεν
μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ
25 συνέθλιβον αὐτόν. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος
26 δώδεκα ἔτη καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν
καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν
ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,
27 ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ
28 ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ὅτι
29 Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. καὶ
εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω
30 τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. καὶ εὐθὺς ὁ
Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελ-
θοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου
31 ἥψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ
αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις
32 Τίς μου ἥψατο; καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο
33 ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα,
εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ
34 καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν
αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς
35 εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. Ἔτι
αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου
λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλ-
36 λεις τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς παρακούσας τὸν
λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ,

μόνον πίστευε. καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ 37
συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ
Ἰωάνην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχονται εἰς τὸν 38
οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ
κλαίοντας καὶ ἀλαλάζοντας πολλά, καὶ εἰσελθὼν λέγει 39
αὐτοῖς Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ
ἀπέθανεν ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. αὐτὸς 40
δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ
παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσ-
πορεύεται ὅπου ἦν τὸ παιδίον· καὶ κρατήσας τῆς 41
χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλειθά κούμ, ὅ
ἐστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω,
ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, 42
ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει
μεγάλῃ. καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς 43
γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

(*f*) *Visit to Nazareth.*

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα 1
αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ 2
γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ·
καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν
τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ
αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;
οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ 3
ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος;
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ
ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς 4
ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι
αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ
αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύ- 5
ναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθερά-
πευσεν· καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν. 6

THIRD SECTION: vi. 6^b—vii. 23.

(a) *Second tour in Galilee.*

7 Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. Καὶ Mission of the Twelve.
προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀπο-
στέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν
8 πνευμάτων τῶν ἀκαθάρτων, καὶ παρήγγειλεν αὐτοῖς
ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον,
9 μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν, ἀλλὰ
ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσασθαι δύο χιτῶ-
10 νας. καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθητε εἰς
11 οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. καὶ ὃς
ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω
12 τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Καὶ ἐξελ-
13 θόντες ἐκήρυξαν ἵνα μετανοῶσιν, καὶ δαιμόνια πολλὰ
ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ
ἐθεράπευον.

(b) *The fame of Jesus reaches Herod.*

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ
ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάνης ὁ
βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνερ-
15 γοῦσιν αἱ δυνάμεις ἐν αὐτῷ· ἄλλοι δὲ ἔλεγον ὅτι
Ἠλείας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς
16 τῶν προφητῶν. ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν Ὃν
ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἠγέρθη.

((c) *Parenthetical account of the Baptist's death.*)

17 (Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν
Ἰωάνην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα

τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν
ἐγάμησεν· ἔλεγεν γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ ὅτι Οὐκ 18
ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ἡ 19
δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι,
καὶ οὐκ ἠδύνατο· ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην, 20
εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει
αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως
αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε 21
Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς
μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις
τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ 22
Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρῴδῃ καὶ
τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ
Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· καὶ ὤμοσεν 23
αὐτῇ Ὅτι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους
τῆς βασιλείας μου. καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ 24
αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν
Ἰωάνου τοῦ βαπτίζοντος. καὶ εἰσελθοῦσα εὐθὺς μετὰ 25
σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα Θέλω
ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάνου
τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος ὁ βασιλεὺς 26
διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν
ἀθετῆσαι αὐτήν· καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς 27
σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.
καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ 28
ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν
αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν
τῇ μητρὶ αὐτῆς. καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ 29
ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν
μνημείῳ.)

(*d*) *Return to the Lake: crossing to shore near Bethsaida.*

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, Five thousand fed.
καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα
31 ἐδίδαξαν. καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ'
ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν
γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ
32 φαγεῖν εὐκαίρουν. καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς
33 ἔρημον τόπον κατ' ἰδίαν. καὶ εἶδαν αὐτοὺς ὑπάγοντας
καὶ ἔγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων
34 συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. Καὶ ἐξελθὼν
εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι
ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο
35 διδάσκειν αὐτοὺς πολλά. Καὶ ἤδη ὥρας πολλῆς
γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον
ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·
36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ
37 ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. ὁ
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.
καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηνα-
ρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν;
38 ὁ δὲ λέγει αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε
ἴδετε. καὶ γνόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας.
39 καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια
40 συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσαν πρασιαὶ
41 πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα. καὶ λαβὼν
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας
εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς
ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν
42 αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. καὶ
43 ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν κλάσματα

δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. καὶ 44
ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

(*e*) *On the Lake: Jesus walks on the water.*

Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι 45
εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθ-
σαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. καὶ ἀποταξ- 46
άμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.
καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θα- 47
λάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. καὶ ἰδὼν 48
αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ
ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς
νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θα-
λάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς. οἱ δὲ ἰδόντες 49
αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι
φάντασμά ἐστιν καὶ ἀνέκραξαν, πάντες γὰρ αὐτὸν 50
εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ'
αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ
φοβεῖσθε. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, 51
καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς ἐξί- 52
σταντο, οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν
αὐτῶν ἡ καρδία πεπωρωμένη.

(*f*) *Landing at Plain of Gennesaret.*

Works of healing.

Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεν- 53
νησαρὲτ καὶ προσωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν 54
ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν περιέδραμον 55
ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κρα-
βάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον
ὅτι ἐστιν. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ 56
εἰς πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς
ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρα-

σπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥψαντο
1 αὐτοῦ ἐσώζοντο. Καὶ συνάγονται πρὸς αὐτὸν
οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ
2 Ἱεροσολύμων καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ
ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς
3 ἄρτους.—οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι
ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν,
4 κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, καὶ ἀπ'
ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα
πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτη-
5 ρίων καὶ ξεστῶν καὶ χαλκίων.—καὶ ἐπερωτῶσιν αὐτὸν
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπα-
τοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσ-
βυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;
6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἠσαίας περὶ
ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι

Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
7 μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων·

8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
9 τῶν ἀνθρώπων. καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε
τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρή-
10 σητε· Μωυσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ
τὴν μητέρα σου, καὶ Ὁ κακολογῶν πατέρα ἢ
11 μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε Ἐὰν
εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί Κορβάν, ὅ ἐστιν
12 Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, οὐκέτι ἀφίετε αὐτὸν
13 οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, ἀκυροῦντες τὸν
λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε·
14 καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. Καὶ
προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς
15 Ἀκούσατέ μου πάντες καὶ σύνετε. οὐδέν ἐστιν ἔξωθεν

Deputation from Jerusalem complain of Jesus' neglect of ceremonial 'washings': He denounces their handling of 'tradition.'

Discourse on ceremonial 'uncleanness.'

τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται
κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευό-
μενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον. Καὶ ὅτε 17
εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν
οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. καὶ λέγει αὐτοῖς 18
Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν
τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται
αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν 19
καρδίαν ἀλλ᾽ εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα
ἐκπορεύεται; — καθαρίζων πάντα τὰ βρώματα. ἔλεγεν 20
δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο
κοινοῖ τὸν ἄνθρωπον· ἔσωθεν γὰρ ἐκ τῆς καρδίας 21
τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονηρίαι, 22
δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπε-
ρηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν 23
ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

B. In Northern Galilee (2 sections).

First Section: vii. 24—viii. 26.

(*a*) *Retirement to Phoenicia: cure of a Gentile.*

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου 24
καὶ Σιδῶνος. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
γνῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν· ἀλλ᾽ εὐθὺς ἀκού- 25
σασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς
πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς
πόδας αὐτοῦ· ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα 26
τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ
ἐκ τῆς θυγατρὸς αὐτῆς. καὶ ἔλεγεν αὐτῇ Ἄφες 27
πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν
λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, κύριε, καὶ τὰ
κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν
29 ψιχίων τῶν παιδίων. καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν
λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ
30 δαιμόνιον. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν
τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαι-
μόνιον ἐξεληλυθός.

(*b*) *Return to East side of the Lake* (*Decapolis*): *cure of a deaf mute.*

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν
διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ
32 μέσον τῶν ὁρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ
κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν
33 ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος
αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακ-
τύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο
34 τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐστιν Δια-
35 νοίχθητι· καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη
36 ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς· καὶ
διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐ-
τοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσ-
37 σον. καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Κα-
λῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν
καὶ ἀλάλους λαλεῖν.

(*c*) *Four thousand fed: return to West shore* (*Dalmanutha*).

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου
ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος
2 τοὺς μαθητὰς λέγει αὐτοῖς Σπλαγχνίζομαι ἐπὶ τὸν

ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ
ἔχουσιν τί φάγωσιν· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις 3
εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες
αὐτῶν ἀπὸ μακρόθεν εἰσίν. καὶ ἀπεκρίθησαν αὐτῷ 4
οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεταί τις
ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; καὶ ἠρώτα αὐτούς 5
Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν Ἑπτά. καὶ παραγ- 6
γέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν
τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου
τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθηκαν
τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας 7
αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. καὶ ἔφαγον καὶ 8
ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων
ἑπτὰ σφυρίδας. ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ 9
ἀπέλυσεν αὐτούς. Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον 10
μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλ-
μανουθά.

(*d*) *The Pharisees demand a sign.*

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν 11
αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ,
πειράζοντες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι 12
αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν
λέγω, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. καὶ 13
ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

(*e*) *Discourse in the boat on the leaven of the Pharisees and of Herod.*

Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα 14
ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλ- 15
λετο αὐτοῖς λέγων Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης
τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου. καὶ διελογί- 16

17 ζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. καὶ
γνοὺς λέγει αὐτοῖς Τί διαλογίζεσθε ὅτι ἄρτους οὐκ
ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε
18 τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε
καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε
19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους,
πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγου-
20 σιν αὐτῷ Δώδεκα. ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρα-
κισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων
21 ἤρατε; καὶ λέγουσιν αὐτῷ Ἑπτά. καὶ ἔλεγεν αὐτοῖς
Οὔπω συνίετε;

(*f*) *At Bethsaida: cure of a blind man.*

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ φέρουσιν αὐτῷ
τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.
23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν
αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα
αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν Εἴ
24 τι βλέπεις; καὶ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀν-
25 θρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. εἶτα
πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ,
καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυ-
26 γῶς ἅπαντα. καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ
λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς.

Second Section: viii. 27—ix. 50.

(*a*) *Expedition to region of Caesarea Philippi.*

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς **Peter acknowledges Jesus as the Messiah:**
τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ
ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με
28 λέγουσιν οἱ ἄνθρωποι εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες

ὅτι Ἰωάνην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι
δὲ ὅτι εἷς τῶν προφητῶν. καὶ αὐτὸς ἐπηρώτα αὐτούς 29
Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος
λέγει αὐτῷ Σὺ εἶ ὁ χριστός. καὶ ἐπετίμησεν αὐτοῖς 30
ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. Καὶ ἤρξατο 31
διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ
παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων
καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆ-
ναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ 32
τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν
ἤρξατο ἐπιτιμᾷν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν 33
τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει
Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ
θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ προσ- 34
καλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν
αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω
ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω
μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν σῶσαι ἀπο- 35
λέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ 36
ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιω-
θῆναι τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλ- 37
λαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνθῇ με 38
καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχα-
λίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαι-
σχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. καὶ ἔλεγεν 1
αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν
ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

Jesus foretells His passion and rebukes Peter for failure to understand.

He teaches that disciples too must be ready to suffer.

(*b*) *The Transfiguration on a high mountain.*

2 Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάνην, καὶ ἀναφέρει
αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν μόνους. καὶ μετε-
3 μορφώθη ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγέ-
νετο στίλβοντα λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς
4 οὐ δύναται οὕτως λευκᾶναι. καὶ ὤφθη αὐτοῖς Ἠλείας
5 σὺν Μωυσεῖ, καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ. καὶ
ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββεί, καλόν
ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς,
6 σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν. οὐ γὰρ
7 ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο. καὶ ἐγένετο
νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ
τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,
8 ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι
οὐδένα εἶδον μεθ᾽ ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον.

(*c*) *Descent from the mountain: question about Elijah's second coming.*

9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο
αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ
10 υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον
ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστιν τὸ ἐκ
11 νεκρῶν ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι
λέγουσιν οἱ γραμματεῖς ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
12 ὁ δὲ ἔφη αὐτοῖς ἨΛΕΙΑϹ μὲν ἐλθὼν πρῶτον ἀΠΟΚΑΤΙϹ-
ΤΑΝΕΙ πάντα, καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ
13 ἀνθρώπου ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ; ἀλλὰ
λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, καὶ ἐποίησαν
αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ᾽ αὐτόν.

(*d*) *At the foot of the mountain: cure of a demoniac boy, and teaching thereon.*

Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον 14
πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς
αὐτούς. καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμ- 15
βήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. καὶ 16
ἐπηρώτησεν αὐτούς Τί συνζητεῖτε πρὸς αὐτούς; καὶ 17
ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου Διδάσκαλε, ἤνεγκα
τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· καὶ 18
ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ ἀφρίζει
καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς
μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.
ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ ἄπιστος, ἕως 19
πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν;
φέρετε αὐτὸν πρός με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. 20
καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν,
καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώ- 21
τησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς
τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιόθεν· καὶ 22
πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα
ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν
σπλαγχνισθεὶς ἐφ' ἡμᾶς. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ 23
Τό Εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι. εὐθὺς 24
κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν Πιστεύω· βοήθει
μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει 25
ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων
αὐτῷ Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω
σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.
καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο 26
ὡσεὶ νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, 27
καὶ ἀνέστη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθη- 28

ταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς οὐκ
29 ἠδυνήθημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς Τοῦτο
τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.

(*e*) *Return through Galilee: further teaching about the Passion.*

30 Κἀκεῖθεν ἐξελθόντες ἐπορεύοντο διὰ τῆς Γαλιλαίας,
31 καὶ οὐκ ἤθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ τοὺς μαθη-
τὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερω-
τῆσαι.

(*f*) *At Capernaum again.*

The disciples rebuked for ambition:

33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ
γενόμενος ἐπηρώτα αὐτούς Τί ἐν τῇ ὁδῷ διελογίζεσθε;
34 οἱ δὲ ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ
35 ὁδῷ τίς μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα
καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι ἔσται
36 πάντων ἔσχατος καὶ πάντων διάκονος. καὶ λαβὼν
παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλι-
37 σάμενος αὐτὸ εἶπεν αὐτοῖς Ὃς ἂν ἓν τῶν τοιούτων
παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ
ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστεί-

(question of John about use of Jesus' name by a non-disciple:)

38 λαντά με. Ἔφη αὐτῷ ὁ Ἰωάνης Διδάσκαλε,
εἴδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια,
39 καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. ὁ δὲ
Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν, οὐδεὶς γάρ ἐστιν
ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται
40 ταχὺ κακολογῆσαί με· ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν,

discourse on humility, tolerance, and self-discipline.

41 ὑπὲρ ἡμῶν ἐστίν. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτή-
ριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω

ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν 42
σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων,
καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς
περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασ-
σαν. Καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ σου, ἀπόκοψον 43
αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν
ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν,
εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ ἐὰν ὁ πούς σου σκαν- 45
δαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν
εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι
εἰς τὴν γέενναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ 47
σε, ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελ-
θεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς
ἔχοντα βληθῆναι εἰς γέενναν, ὅπου ὁ ϹΚΩΛΗΞ ΑΥ̓ΤΩ͂Ν 48
ΟΥ̓ ΤΕΛΕΥΤΑ͂Ι ΚΑῚ ΤῸ ΠΥ͂Ρ ΟΥ̓ ϹΒΕΝΝΥΤΑΙ· πᾶς γὰρ 49
πυρὶ ἁλισθήσεται. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας 50
ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς
ἅλα, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

PART II. SKETCH OF JOURNEYS IN PERAEA AND JUDAEA. x. 1—52.

(a) *Final departure from Galilee: question of divorce.*

ΚΑΙ ΕΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς 1
Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται
πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν
αὐτούς. Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ 2
ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ 3
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωυσῆς;
οἱ δὲ εἶπαν Ἐπέτρεψεν Μωυσῆς ΒΙΒΛΊΟΝ ἈΠΟϹΤΑϹΊΟΥ 4
ΓΡΆΨΑΙ ΚΑῚ ἈΠΟΛΥ͂ϹΑΙ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς 5
τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν

6 ταύτην· ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίη-
7 σεν αὐτούς· ἕνεκεν τούτου καταλείψει ἄνθρω-
8 πος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ ἔσονται
οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ
9 μία σάρξ· ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ
10 χωριζέτω. Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ
11 περὶ τούτου ἐπηρώτων αὐτόν. καὶ λέγει αὐτοῖς Ὃς
ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην
12 μοιχᾶται ἐπ' αὐτήν, καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν
ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

(*b*) *Children blessed.*

13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται·
14 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. ἰδὼν δὲ ὁ Ἰησοῦς
ἠγανάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία
ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων
15 ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὃς ἂν
μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ
16 μὴ εἰσέλθῃ εἰς αὐτήν. καὶ ἐναγκαλισάμενος αὐτὰ
κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.

(*c*) *The rich and the Kingdom of God.*

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν A rich man's question:
εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε
18 ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ὁ
δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς
19 ἀγαθὸς εἰ μὴ εἷς ὁ θεός. τὰς ἐντολὰς οἶδας Μὴ
φονεύσῃς, Μὴ μοιχεύσῃς, Μὴ κλέψῃς, Μὴ ψευδο-
μαρτυρήσῃς, Μὴ ἀποστερήσῃς, Τίμα τὸν πατέρα σου
20 καὶ τὴν μητέρα. ὁ δὲ ἔφη αὐτῷ Διδάσκαλε, ταῦτα
21 πάντα ἐφυλαξάμην ἐκ νεότητός μου. ὁ δὲ Ἰησοῦς

ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ Ἕν
σε ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς τοῖς
πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
ἀκολούθει μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν 22
teaching thereon: λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. Καὶ 23
περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ
Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασι-
λείαν τοῦ θεοῦ εἰσελεύσονται. οἱ δὲ μαθηταὶ ἐθαμ- 24
βοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· εὐκοπώτερόν 25
ἐστιν κάμηλον διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ πλού-
σιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. οἱ δὲ 26
περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ τίς
δύναται σωθῆναι; ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει 27
Παρὰ ἀνθρώποις ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, ΠΑΝΤΑ
a question of Peter answered. γὰρ ΔΥΝΑΤΑ ΠΑΡΑ ΤΩ ΘΕΩ. Ἤρξατο λέγειν ὁ 28
Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολου-
θήκαμέν σοι. ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδείς 29
ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα
ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν
τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν 30
ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ
μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ
αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. πολλοὶ δὲ ἔσονται 31
πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.

(d) *Journey towards Jerusalem: Passion foretold for third time.*

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, 32
καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς

δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμ-
33 βαίνειν ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ
υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ
34 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν καὶ ἐμπαίξου-
σιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν
αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστή-
σεται.

(*e*) *The disciples quarrel for precedence in the Kingdom: they are answered with a promise and an example.*

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάνης
οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, θέ-
36 λομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. ὁ δὲ
37 εἶπεν αὐτοῖς Τί θέλετε ποιήσω ὑμῖν; οἱ δὲ εἶπαν
αὐτῷ Δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀρισ-
38 τερῶν καθίσωμεν ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ
ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι
39 βαπτισθῆναι; οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ
40 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, τὸ δὲ
καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν
41 δοῦναι, ἀλλ' οἷς ἡτοίμασται. καὶ ἀκούσαντες οἱ δέκα
42 ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάνου. καὶ
προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Οἴδατε
ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν
αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ μέγας γεν-
44 έσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὃς ἂν θέλῃ ἐν
45 ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος· καὶ γὰρ ὁ
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ δια-

κονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
πολλῶν.

(*f*) *Through Jericho: blind Bartimaeus healed.*

Καὶ ἔρχονται εἰς Ἰερειχώ. Καὶ ἐκπορευομένου 46
αὐτοῦ ἀπὸ Ἰερειχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου
ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης
ἐκάθητο παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ 47
Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν Υἱὲ
Δαυεὶδ Ἰησοῦ, ἐλέησόν με. καὶ ἐπετίμων αὐτῷ πολλοὶ 48
ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ,
ἐλέησόν με. καὶ στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε 49
αὐτόν. καὶ φωνοῦσι τὸν τυφλὸν λέγοντες αὐτῷ
Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον 50
αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. καὶ ἀπο- 51
κριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί σοι θέλεις ποιήσω;
ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνεί, ἵνα ἀναβλέψω.
καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου σέ- 52
σωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ
ἐν τῇ ὁδῷ.

PART III. THE LAST WEEK AT AND NEAR JERUSALEM. xi. 1—xv. 47.

(*a*) *1st day: entry into Jerusalem, and return to Bethany: enthusiasm of pilgrims.*

ΚΑΙ ΟΤΕ ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ 1
καὶ Βηθανίαν πρὸς τὸ Ὄρος τῶν Ἐλαιῶν, ἀποστέλλει
δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς 2
τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευό-
μενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ᾽ ὃν
οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ

3 φέρετε. καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο;
εἴπατε Ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθὺς αὐτὸν
4 ἀποστέλλει πάλιν ὧδε. καὶ ἀπῆλθον καὶ εὗρον πῶλον
δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν
5 αὐτόν. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς
6 Τί ποιεῖτε λύοντες τὸν πῶλον; οἱ δὲ εἶπαν αὐτοῖς
7 καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. καὶ φέ-
ρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν
8 αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. καὶ
πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι
9 δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. καὶ οἱ προά-
γοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

Ὡσαννά·
ΕΥΛΟΓΗΜΕΝΟΣ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
Δαυείδ·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσῆλθεν εἰς Ἰεροσόλυμα εἰς τὸ ἱερόν· καὶ περι-
βλεψάμενος πάντα ὀψὲ ἤδη οὔσης τῆς ὥρας ἐξῆλθεν
εἰς Βηθανίαν μετὰ τῶν δώδεκα.

(*b*) *2nd day: walk into Jerusalem.*

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας
13 ἐπείνασεν. καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν A barren fig tree cursed:
φύλλα ἦλθεν εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν
ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ καιρὸς οὐκ
14 ἦν σύκων. καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς
τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ
15 μαθηταὶ αὐτοῦ. Καὶ ἔρχονται εἰς Ἰεροσόλυμα.
Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς the Temple cleansed by Jesus' authority.
πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν

πωλούντων τὰς περιστερὰς κατέστρεψεν καὶ οὐκ ἤφιεν 16
ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, καὶ ἐδίδασκεν καὶ
ἔλεγεν Οὐ γέγραπται ὅτι Ὁ ΟἾΚΌC ΜΟΥ ΟἾΚΟC ΠΡΟC- 17
ΕΥΧΗ͂C ΚΛΗΘΉCΕΤΑΙ ΠᾶCΙΝ ΤΟΙ͂C ἜΘΝΕCΙΝ; ὑμεῖς δὲ
πεποιήκατε αὐτὸν CΠΉΛΑΙΟΝ ΛῌCΤῶΝ. καὶ ἤκουσαν οἱ 18
ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος
ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ὀψὲ 19
ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

(*c*) *3rd day:* (i) *walk into Jerusalem.*

The fig tree found withered; discourse on Faith and Forgiveness.

Καὶ παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν ἐξηραμ- 20
μένην ἐκ ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει 21
αὐτῷ Ῥαββεί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται.
καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν 22
θεοῦ· ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ 23
Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ δια-
κριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ
γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα 24
προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ
ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε 25
εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

(*d*) *3rd day* (*cont.*)*:* (ii) *in the Temple-courts.*

Jesus' authority questioned by 'rulers':

Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα. Καὶ ἐν τῷ 27
ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον 28
αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι
ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; ὁ δὲ 29
Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα λόγον,
καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ

30 ταῦτα ποιῶ· τὸ βάπτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ
31 ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. καὶ διελογίζοντο πρὸς
ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ
32 τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλὰ εἴπωμεν Ἐξ ἀν-
θρώπων;—ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ εἶχον
33 τὸν Ἰωάνην ὄντως ὅτι προφήτης ἦν. καὶ ἀποκριθέντες
τῷ Ἰησοῦ λέγουσιν Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει
αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
1 ποιῶ. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς He attacks them with parable of the Wicked Vinedressers:
λαλεῖν Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν, καὶ περιέ-
θηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδό-
μησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδή-
2 μησεν. καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ
δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν
3 τοῦ ἀμπελῶνος· καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέ-
4 στειλαν κενόν. καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς
ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν.
5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολ-
λοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ ἀποκτεννύντες.
6 ἔτι ἕνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον
πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.
7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός
ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ
8 ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες ἀπέκτειναν
9 αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. τί
ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπο-
λέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
11 παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν

ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν
εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

a challenge of the Pharisees and Herodians:

Καὶ 13
ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ
τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. καὶ 14
ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἴδαμεν ὅτι
ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ
βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας
τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον
Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν; ὁ δὲ εἰδὼς αὐτῶν 15
τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με πειράζετε; φέρετέ
μοι δηνάριον ἵνα ἴδω. οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς 16
Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν
αὐτῷ Καίσαρος. ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος 17
ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξε-
θαύμαζον ἐπ' αὐτῷ.

a challenge of the Sadducees:

Καὶ ἔρχονται Σαδδουκαῖοι 18
πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
ἐπηρώτων αὐτὸν λέγοντες Διδάσκαλε, Μωυσῆς ἔγρα- 19
ψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ κατα-
λίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελ-
φὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ
ἀδελφῷ αὐτοῦ. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος 20
ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·
καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ κατα- 21
λιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως· καὶ οἱ ἑπτὰ 22
οὐκ ἀφῆκαν σπέρμα· ἔσχατον πάντων καὶ ἡ γυνὴ
ἀπέθανεν. ἐν τῇ ἀναστάσει τίνος αὐτῶν ἔσται γυνή; 23
οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. ἔφη αὐτοῖς ὁ 24
Ἰησοῦς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς
μηδὲ τὴν δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀνα- 25
στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς
ἄγγελοι ἐν τοῖς οὐρανοῖς· περὶ δὲ τῶν νεκρῶν ὅτι 26
ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς

27 Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; οὐκ ἔστιν
28 θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε. Καὶ question of a Scribe:
προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συνζη-
τούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν
29 αὐτόν Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη
ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν Ἄκουε, Ἰσραήλ, Κύριος ὁ
30 θεὸς ἡμῶν κύριος εἷς ἐστίν, καὶ ἀγαπήσεις Κύριον
τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐξ ὅλης
τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ
31 ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη Ἀγαπήσεις
τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη
32 ἐντολὴ οὐκ ἔστιν. Εἶπεν αὐτῷ ὁ γραμματεὺς Καλῶς,
διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ
33 ἔστιν ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ
ὅλης καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης
τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν
περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ
34 θυσιῶν. καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπε-
κρίθη εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας
τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερω-
35 τῆσαι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν counter-challenge of Jesus:
διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς
36 ὅτι ὁ χριστὸς υἱὸς Δαυείδ ἐστιν; αὐτὸς Δαυεὶδ εἶπεν ἐν
τῷ πνεύματι τῷ ἁγίῳ
Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν
ποδῶν σου·
37 αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν
υἱός; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν Βλέπετε ἀπὸ τῶν He denounces the Scribes:
γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ
39 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς

συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, οἱ 40
κατέσθοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει
μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον
κρίμα.

and praises the devotion of a poor widow.

Καὶ καθίσας κατέναντι τοῦ γαζοφυ- 41
λακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ
γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·
καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ 42
ἐστιν κοδράντης. καὶ προσκαλεσάμενος τοὺς μαθητὰς 43
αὐτοῦ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη
ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς
τὸ γαζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύοντος 44
αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

(*e*) *3rd day* (*cont.*): (iii) *From the Temple to the Mount of Olives.*

Jesus foretells the destruction of Temple and City, and the Coming of the Son of Man:

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ 1
εἷς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἴδε ποταποὶ λίθοι
καὶ ποταπαὶ οἰκοδομαί. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέ- 2
πεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε
λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ. Καὶ καθημένου 3
αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ
ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ
Ἰωάνης καὶ Ἀνδρέας Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, 4
καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι
πάντα. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς Βλέπετε 5
μή τις ὑμᾶς πλανήσῃ· πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνό- 6
ματί μου λέγοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανή-
σουσιν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέ- 7
μων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος.
ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ 8
βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί·

9 ἀρχὴ ὠδίνων ταῦτα. βλέπετε δὲ ὑμεῖς ἑαυτούς· παρα-
δώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρή-
σεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε
10 ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. καὶ εἰς πάντα τὰ
11 ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. καὶ ὅταν
ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλή-
σητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο
λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ
12 πνεῦμα τὸ ἅγιον. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς
θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα
13 ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπο-
14 μείνας εἰς τέλος οὗτος σωθήσεται. Ὅταν δὲ ἴδητε
τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ,
ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτω-
15 σαν εἰς τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω
16 μηδὲ εἰσελθάτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ
εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ
17 ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ
18 ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύ-
19 χεσθε δὲ ἵνα μὴ γένηται χειμῶνος· ἔσονται γὰρ αἱ
ἡμέραι ἐκεῖναι θλίψις οἵα οὐ γέγονεν τοιαύτη
ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν
20 καὶ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολόβωσεν Κύριος
τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ. ἀλλὰ διὰ τοὺς
21 ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. Καὶ
τότε ἐάν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ χριστός Ἴδε ἐκεῖ,
22 μὴ πιστεύετε· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευ-
δοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς
23 τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς· ὑμεῖς δὲ βλέ-
24 πετε· προείρηκα ὑμῖν πάντα. Ἀλλὰ ἐν ἐκείναις ταῖς
ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθή-

σεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ 25
οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ
αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον 26
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης· καὶ 27
τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς
ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου
the time when these things shall be, and the need of watchfulness.
γῆς ἕως ἄκρου οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς 28
μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι
ἐγγὺς τὸ θέρος ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα 29
γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. ἀμὴν 30
λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ
ταῦτα πάντα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύ- 31
σονται, οἱ δὲ λόγοι μου οὐ παρελεύσονται. Περὶ δὲ 32
τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ
ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. βλέ- 33
πετε ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν·
ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς 34
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον
αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. γρη- 35
γορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας
ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,
μὴ ἐλθὼν ἐξέφνης εὕρῃ ὑμᾶς καθεύδοντας· ὃ δὲ ὑμῖν 36 37
λέγω πᾶσιν λέγω, γρηγορεῖτε.

(*f*) *4th day: at Jerusalem and Bethany.*

The plot of the Sanhedrin:
Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέ- 1
ρας. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν, ἔλεγον 2
γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται θόρυβος τοῦ

3 λαοῦ. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ (an incident at Bethany; the woman with the spikenard:)
οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ ἦλθεν
γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυ-
τελοῦς· συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ
4 τῆς κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυ-
τούς Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;
5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων
τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο
6 αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν· τί αὐτῇ
κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί·
7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν
θέλητε δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι, ἐμὲ δὲ οὐ
8 πάντοτε ἔχετε· ὃ ἔσχεν ἐποίησεν, προέλαβεν μυρίσαι
9 τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. ἀμὴν δὲ λέγω ὑμῖν,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον,
καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον
10 αὐτῆς. Καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν Judas makes terms with the Sanhedrin.
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ
11 αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο
αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως
παραδοῖ.

(*g*) 5*th day:* (i) *at Jerusalem: the Passover.*

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα Preparation for the Feast:
ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις
13 ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; καὶ
ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς
Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος
14 κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ
ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ δι-
δάσκαλος λέγει Ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ
15 πάσχα μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτὸς ὑμῖν

δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ
ἑτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον 16
εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοί-
the Feast: the betrayal foretold:
μασαν τὸ πάσχα. Καὶ ὀψίας γενομένης ἔρ- 17
χεται μετὰ τῶν δώδεκα. καὶ ἀνακειμένων αὐτῶν καὶ 18
ἐσθιόντων ὁ Ἰησοῦς εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ
ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ. ἤρξαντο 19
λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς Μήτι ἐγώ;
ὁ δὲ εἶπεν αὐτοῖς Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος 20
μετ' ἐμοῦ εἰς τὸ ἓν τρύβλιον· ὅτι ὁ μὲν υἱὸς τοῦ 21
ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ
τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος
the new meaning given to the bread and wine:
ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον 22
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε,
τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτήριον εὐχα- 23
ριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.
καὶ εἶπεν αὐτοῖς Τοῦτο ἐστιν τὸ αἷμά μου τῆς δια- 24
θήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· ἀμὴν λέγω ὑμῖν 25
ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως
τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασι-
end of the Feast:
λείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαντες ἐξῆλθον εἰς 26
desertion of the Twelve foretold; Peter's boast.
τὸ Ὄρος τῶν Ἐλαιῶν. Καὶ λέγει αὐτοῖς ὁ 27
Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται
Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθή-
σονται· ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς 28
τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάν- 29
τες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. καὶ λέγει αὐτῷ 30
ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ
νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.
ὁ δὲ ἐκπερισσῶς ἐλάλει Ἐὰν δέῃ με συναποθανεῖν 31
σοι, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες
ἔλεγον.

(*h*) 5*th day* (*cont.*): (ii) *at Gethsemane.*

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεί, The last temptation overcome by prayer; the Three fall asleep:
καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως
33 προσεύξωμαι. καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν
Ἰάκωβον καὶ τὸν Ἰωάνην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμ-
34 βεῖσθαι καὶ ἀδημονεῖν, καὶ λέγει αὐτοῖς Περίλυπός
ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ
35 γρηγορεῖτε. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ
36 ἡ ὥρα, καὶ ἔλεγεν Ἀββά ὁ πατήρ, πάντα δυνατά σοι·
παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ
37 θέλω ἀλλὰ τί σύ. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς
καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις;
38 οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; γρηγορεῖτε καὶ
προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν
39 πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. καὶ πάλιν
40 ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. καὶ
πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ
αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν
41 τί ἀποκριθῶσιν αὐτῷ. καὶ ἔρχεται τὸ τρίτον καὶ λέγει
αὐτοῖς Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει·
ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς
42 τὰς χεῖρας τῶν ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ
43 παραδιδούς με ἤγγικεν. Καὶ εὐθὺς ἔτι αὐτοῦ the arrest.
λαλοῦντος παραγίνεται ὁ Ἰούδας εἷς τῶν δώδεκα καὶ
μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν
ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων
Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ
45 ἀπάγετε ἀσφαλῶς. καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ
46 λέγει Ῥαββεί, καὶ κατεφίλησεν αὐτόν. οἱ δὲ ἐπέ-
47 βαλαν τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν. εἷς δέ

τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν
ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ
ὠτάριον. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς 48
ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλα-
βεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ 49
διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν
αἱ γραφαί. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. Καὶ 50 51
νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος
σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, ὁ δὲ κατα- 52
λιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.

(*i*) *6th day:* (i) *The Jewish Trial.*

Jesus examined by the high priest:

Καὶ *ἀπήγαγον τὸν* Ἰησοῦν *πρὸς τὸν ἀρχιερέα, καὶ* 53
συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος *ἀπὸ μακρόθεν ἠκο-* 54
λούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,
καὶ ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινό-
μενος πρὸς τὸ φῶς. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέ- 55
δριον ἐζήτουν κατὰ τοῦ Ἰησοῦ *μαρτυρίαν εἰς τὸ θανα-*
τῶσαι αὐτόν, καὶ οὐχ ηὕρισκον· πολλοὶ γὰρ ἐψευδο- 56
μαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ 57
λέγοντες ὅτι Ἡμεῖς *ἠκούσαμεν αὐτοῦ λέγοντος ὅτι* 58
Ἐγὼ *καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ*
διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·
καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. καὶ ἀναστὰς 59 60
ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν *λέγων*
Οὐκ *ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;*
ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχ- 61
ιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ *εἶ ὁ χριστὸς*
ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς *εἶπεν* Ἐγώ *εἰμι,* 62
καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν

καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν
63 νεφελῶν τοῦ οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρήξας τοὺς
64 χιτῶνας αὐτοῦ λέγει Τί ἔτι χρείαν ἔχομεν μαρτύρων;
ἠκούσατε τῆς βλασφημίας; τί ὑμῖν φαίνεται; οἱ δὲ
65 πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου. Καὶ
ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ
τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ
Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν
66 ἔλαβον. Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ Peter's fall.
67 αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ
ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ
λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ·
68 ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ
69 τί λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἡ
παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρε-
70 στῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν
ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον
τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος
71 εἶ. ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ
72 οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. καὶ εὐθὺς ἐκ
δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη ὁ Πέτρος
τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα
δὶς φωνῆσαι τρίς με ἀπαρνήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

(*j*) *6th day* (*cont.*): (ii) *The Roman Trial.*

1 Καὶ εὐθὺς πρωὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς Pilate gives way to the mob.
μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ
συνέδριον δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέ-
2 δωκαν Πειλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ
3 λέγει Σὺ λέγεις. καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς
4 πολλά. ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων

Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ὁ 5
δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν
Πειλᾶτον. Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον 6
ὃν παρῃτοῦντο. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ 7
τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον
πεποιήκεισαν. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι 8
καθὼς ἐποίει αὐτοῖς. ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς 9
λέγων Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰου-
δαίων; ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν 10
αὐτὸν οἱ ἀρχιερεῖς. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν 11
ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.
ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς Τί οὖν 12
ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; οἱ δὲ 13
πάλιν ἔκραξαν Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος 14
ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς
ἔκραξαν Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος βουλόμενος 15
τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν
Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας
ἵνα σταυρωθῇ.

(*k*) *6th day* (*cont.*): (iii) *The Death*

The mockery of the soldiers:

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, 16
ὅ ἐστιν πραιτώριον, καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν 17
αὐτῷ πλέξαντες ἀκάνθινον στέφανον· καὶ ἤρξαντο 18
ἀσπάζεσθαι αὐτόν Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·
καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον 19
αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. καὶ 20
ὅτι ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ
ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ.

the Execution:

Καὶ ἐξάγου-
σιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. καὶ ἀγγαρεύουσιν 21
παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ'

ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ
22 τὸν σταυρὸν αὐτοῦ. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν
Γολγοθὰν τόπον, ὅ ἐστιν μεθερμηνευόμενος Κρανίου
23 Τόπος. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον, ὃς δὲ
24 οὐκ ἔλαβεν. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται
τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί
25 26 ἄρῃ. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. καὶ ἦν
ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ο ΒΑΣΙ-
27 ΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Καὶ σὺν αὐτῷ σταυροῦσιν
δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.
29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες
τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων
30 τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, σῶσον
31 σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ. ὁμοίως καὶ οἱ
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμ-
ματέων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται
32 σῶσαι· ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν
ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ
33 συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν. Καὶ the Death and its witnesses:
γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν
34 ἕως ὥρας ἐνάτης. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς
φωνῇ μεγάλῃ Ἐλωί ἐλωί λαμὰ σαβαχθανεί; ὅ
ἐστιν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου,
35 εἰς τί ἐγκατέλιπές με; καί τινες τῶν παρεστηκότων
36 ἀκούσαντες ἔλεγον Ἴδε Ἠλείαν φωνεῖ. δραμὼν δέ
τις γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν
αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλείας καθε-
37 λεῖν αὐτόν. ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέ-
38 πνευσεν. Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
39 δύο ἀπ' ἄνωθεν ἕως κάτω. Ἰδὼν δὲ ὁ κεντυρίων ὁ
παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν
40 εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν. Ἦσαν
δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ

Μαριὰμ ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ
μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη, αἳ ὅτε ἦν ἐν 41
τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ
ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἰεροσόλυμα.

the entombment.

Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ 42
ἐστιν προσάββατον, ἐλθὼν Ἰωσὴφ ἀπὸ Ἁριμαθαίας 43
εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος
τὴν βασιλείαν τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ 44
Πειλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσά-
μενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέ-
θανεν· καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ 45
πτῶμα τῷ Ἰωσήφ. καὶ ἀγοράσας σινδόνα καθελὼν 46
αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι
ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον
ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία ἡ Μαγδα- 47
ληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τέθειται.

CONCLUSION: THE RESURRECTION.

xvi. 1—8.

The visit of the women to the Tomb.

ΚΑΙ ΔΙΑΓΕΝΟΜΕΝΟΥ τοῦ σαββάτου ἡ Μαρία 1
ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη
ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.
καὶ λίαν πρωὶ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ 2
μνημεῖον ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον πρὸς 3
ἑαυτάς Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας
τοῦ μνημείου; καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκύ- 4
λισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα. καὶ εἰσελθοῦσαι 5
εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς
δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβή-
θησαν. ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε· Ἰησοῦν 6
ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ

7 ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν· ἀλλὰ
ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι
Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε,
8 καθὼς εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ
μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ
οὐδενὶ οὐδὲν εἶπαν, ἐφοβοῦντο γάρ· * * *

[APPENDED SUMMARY ON THE RESURRECTION.] xvi. 9—20.

Appearances of the Risen Christ:

9 Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου ἐφάνη πρῶτον
Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαι-
10 μόνια. ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ
11 γενομένοις πενθοῦσι καὶ κλαίουσιν· κἀκεῖνοι ἀκούσαντες
12 ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ
ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ
13 μορφῇ πορευομένοις εἰς ἀγρόν· κἀκεῖνοι ἀπελθόντες
ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.
14 Ὕστερον δὲ ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη,
καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν
ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον ἐκ νεκρῶν οὐκ
15 ἐπίστευσαν. καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν
κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ
16 κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
17 ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ τοῖς
πιστεύσασιν ἀκολουθήσει ταῦτα, ἐν τῷ ὀνόματί μου
18 δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν, καὶ ἐν
ταῖς χερσὶν ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ
μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν
19 καὶ καλῶς ἕξουσιν. Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ

His ascension: fulfilment of His last commands.

λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
20 ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. ἐκεῖνοι δὲ ἐξελθόντες

ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

[AN ALTERNATIVE CONCLUSION.]

Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι᾽ αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.

NOTES.

NOTES.

INTRODUCTION.

Title.

I. 1. **ΑΡΧΗ—Χριστοῦ.** It is uncertain whether these first words are a sort of general title (added perhaps by an editor) or indicate that what immediately follows, i.e. either the account of John's ministry or the O.T. quotation, is the 'beginning of the good news'. In any case it is well to observe what starting point this evangelist chooses, as compared with the others: see Introd. p. xviii.

εὐαγγελίου. In class. Gk. the word means 'a *reward* for bringing good news'; hence in the N.T. 'good news'. (The following gen. is probably one of 'description', '*about* Jesus Christ'.) Hence the transition is easy to the later sense 'a *book* recording the good news', 'a gospel': and, if this verse is a title added at a later time, that may be the sense here: it is so taken in A.V. and R.V.

Ἰησοῦ Χριστοῦ. These two familiar words must be carefully distinguished. We now use them together as a single name, but originally each had its own significance: Ἰησοῦς (another form of which is Joshua), was a common Jewish name, and was our Lord's *human* name, given Him in accordance with the angel Gabriel's message (Matt. i. 21, 25); Χριστός is a *title*, representing the Hebrew 'Messiah', and means 'the Anointed' (from χρίω, to anoint); it could not be used of Him by any one who did not believe that He was the promised Deliverer. The purpose, e.g., of St Matthew's Gospel, is to shew to the Jews that 'Jesus' *is* 'the Christ',—a fact which we take for granted when we use the two names together: they are not used together in the *narrative* of the gospels.

It is very difficult to decide whether the additional words υἱοῦ θεοῦ, which occur in most manuscripts, are part of the original text[1].

Preparatory mission of John.

2 foll. The principal clause begins at 4: the sense is 'John's preaching was a fulfilment of the words of the prophet'.

Ἠσαΐᾳ. This is the only quotation from a prophet made by the evangelist himself (see Introd. pp. xix, xx). The part of it which comes from Isaiah is applied in the same connexion by Matthew and Luke, while John (i. 23) makes the Baptist apply the words to himself.

The reference is to Isaiah xl. 3, the passage of the Four Herald-Voices which begins the great prophecy, Is. xl.—lxvi.; this part of the book is now generally recognized as the work of a 'Second Isaiah' who during the Captivity prophesied the Restoration of Judah. His message referred in the first instance to a Return from Babylon, but his vision extended dimly beyond the immediate future to the 'far-off divine event' to which the evangelists apply his words, and the passage was regularly understood as referring to the Messiah.

The words *ἰδοὺ—ὁδόν σου* come however from Malachi iii. 1, and not from Isaiah. (Cf. Matt. xi. 10, Luke vii. 27.) One explanation offered is that Mark may have used a collection of extracts from the prophets, grouped by similarity of subject, and that in this collection the verse of Malachi may have come next to the verse of Isaiah. There is an inferior reading *ἐν τοῖς προφήταις*, instead of *ἐν τῷ Ἠσαΐᾳ τῷ προφήτῃ*, which of course removes the difficulty.

The quotations are made, though not quite exactly, from the Greek translation of the O.T. called the Septuagint (see Introd. p. xxv), which was used by most of the N.T. writers.

3. **εὐθείας κτλ.** The work of the *pioneers* of a great conqueror's advance.

4. **ἐγένετο,** 'appeared'. R.V. 'came': lit. 'came into being'.

ὁ βαπτίζων, 'who baptized', almost = *ὁ βαπτιστής*: cf. vi. 24: *κηρύσσων* on the other hand is a merely temporal participle.

ἐν τῇ ἐρήμῳ. More precise indication of the place would be of little interest to Gentile readers (Introd. p. xx). It was, as we learn from Matthew and Luke, the wilderness of Judaea, the bare sides of the lower end of the Jordan valley, noted as the district in which David wandered when pursued by Saul: in later times its numerous limestone

[1] See W. H., Notes.

caves were the abode of many hermits (see Scott's *The Talisman*): this country was not far from the home of the Baptist's parents (Luke i. 39). Here his first preaching seems to have been: his first place of baptism was probably the *southern* ford of the Jordan (this is the traditional site), five miles above its mouth, where large caravans would pass on their way to Jerusalem from the east: or it may have been the *northern* ford, near Bethshean. Two places of his baptism are mentioned by John (i. 28, iii. 23), both probably farther north than the southern ford[1].

κηρύσσων. The character of his preaching is seen in Luke's account (iii. 2—14) where some of the classes of people who came to him are mentioned.

βάπτισμα μετανοίας. The gen. means that the washing was the *sign* or *pledge* of repentance.

εἰς = 'leading to', forgiveness being the consequence of repentance. The whole description shews that John, like his predecessors the earlier prophets, from Samuel downwards, insisted on a 'change of heart' instead of on religious observances.

ἐξεπορεύετο, ἐβαπτίζοντο. The imperfects imply that the description is not merely of one occasion.

5. **πᾶσα, πάντες.** Not literally 'all' of course; but the excitement at this revival of prophecy after so long an interval must have been very great, and there are many indications that John's preaching became widely known.

ἐβαπτίζοντο. What did the Jews understand by the rite? 'Baptism' was already used by them for the admission of proselytes to the privileges of the chosen nation. John's use of it for *the Jews themselves* therefore indicated that he was 'admitting' them to something further, that his work was only *introductory*. Those who submitted to baptism thus practically acknowledged that they could not rely on their own privileges as Jews, but needed, like proselytes, to make a fresh start, to reform their lives[2].

ἐξομολογούμενοι κτλ. This was the evidence of their 'repentance'.

αὐτῶν. This use of the pronoun, where the article would suffice in class. Gk., is constant in N.T. Gk.: so *αὐτοῦ* in the next verse.

6. The description recalls especially Elijah among the earlier prophets, and this sort of dress had become traditional for a prophet:

[1] Hastings, *D. B.*, 'John the Baptist'. G. A. Smith, *H. G.*, 496.

[2] Hastings, *D.B.*, 'John the Baptist': cf. Edersheim, *Life*, I., 273, 274, Appendix XII. (vol. II).

see Zech. xiii. 4. We know from Luke i. 15 that John was a Nazirite. It was commonly expected that the Messiah would be announced by a forerunner, and (from a literal interpretation of Mal. iv. 5) that this would be Elijah returned to earth: cf. vi. 14. Our Lord Himself explained that John *was* the true, though not the literal, fulfilment of the prophecy (Matt. xi. 14).

τρίχας, not the skin, but hair-cloth made from it.

ἔσθων=class. *ἐσθίων*. Locusts are still eaten in the desert: they are prepared in various ways, and are said to taste like shrimps.

μέλι ἄγριον. Such as Jonathan ate in the wood, 1 Sam. xiv. 25—27.

7. **λέγων Ἔρχεται κτλ.** *ἔρχεται* is the common 'prophetic' present. This marks a second stage in John's preaching, giving the purpose of his 'baptism of repentance': Luke (iii. 15) says that he said this because people began to think that he must be the Messiah.

οὗ depends on *ὑποδημάτων*, and *αὐτοῦ* is added superfluously.

λῦσαι κτλ., i.e. to act as His bath-slave: the same idea is expressed in a different phrase by Matt. (iii. 11): the same slave who carried his master's shoes would also put them on and take them off for him. It was this menial office which Jesus Himself performed for His disciples (John xiii. 4).

τὸν ἱμάντα τῶν ὑποδημάτων, 'the thong of the sandals'; the old Eng. word 'latchet' means the same as 'lace'.

8. **ἐβάπτισα.** The tense looks back from the time of the next clause: i.e. John's baptism would be *past* at the time of the Messiah's 'baptism': cf. the Latin 'epistolary imperfect'.

αὐτός, in N.T. Gk. not=*ipse*, but is an emphatic 'he'.

βαπτίσει πνεύματι ἁγίῳ. Strong metaphors were characteristic of John's style, as we see from the fuller accounts in Matt. iii. and Luke iii. But, though 'to baptize with the spirit' was a new and striking phrase, the idea that the gift of the Spirit of God would accompany the coming of the Messiah was not new: cf. especially Joel ii. 28, "I will *pour out* my spirit upon all flesh", where the metaphor is somewhat similar.

Preparation for the ministry.

9. **ἐγένετο...ἦλθεν.** This very common N.T. idiom is a Hebraism, i.e. a Hebrew idiom reproduced in Greek.

ἐν ἐκείναις ταῖς ἡμέραις. A rather vague note of time. It is supposed that our Lord's baptism occurred at the end of the year 26 A.D.;

the year 26—27 A.D. was a sabbatical year, when the people, not having their fields to look after, would be specially at liberty to follow a new teacher[1].

Ναζαρέτ. The village stood on the most southern range of the Galilean hills: it was itself hidden from view of the plain of Esdraelon below, but from a hill a very short distance above the houses there was a view of '30 miles in three directions' over the great plain, the scene of many a battle and stirring event of Jewish history: moreover across it ran great roads, to Egypt, to Jerusalem, and across Jordan to Damascus and the East, often thronged with merchants or pilgrims: so that there must have been many sights to stimulate curiosity about the outside world[2]. Therefore, even apart from the regular visits to Jerusalem at feast-times, our Lord's boyhood cannot, as is sometimes said, have been passed in entire seclusion. The natural way to the place of John's baptism from Nazareth will have been along the plain of Esdraelon down to Bethshean (Scythopolis) and thence (if the place of baptism was the *southern* ford) down the Jordan valley to the neighbourhood of Jericho.

ἐβαπτίσθη εἰς, lit. 'was dipped into'.

10. **καὶ εὐθὺς** is Mark's constant formula in introducing a new incident: the adverb occurs 41 times in this gospel.

εἶδεν. 'Jesus' is the subject: John (i. 32) says that the Baptist also saw a similar vision.

τὸ πνεῦμα. The article perhaps means 'the Spirit' foretold by John in 8.

ὡς περιστεράν. What did the vision signify? Perhaps it was simply a symbol of God's mercy declared to mankind, as in the story of the Deluge (Gen. viii. 10, 11): cf. the angels' message '*Peace* on earth'. There is no evidence in the O.T. that the dove was considered by the Jews an emblem of the Holy Spirit. Luke (iii. 21) adds that Jesus was praying when the vision came.

11. **φωνή.** A similar voice was heard on two other occasions in our Lord's life, at the Transfiguration (Matt. xvii. 5) and in the Temple court in the last days (John xii. 28).

ὁ ἀγαπητός. This word is used in the Septuagint as the regular

[1] This edition follows the chronology adopted by Dr Sanday in Hastings, *B. D.*, 'Jesus Christ'.

[2] G. A. Smith, *H. G.*, 432—435, a most instructive description. For a short description of the ordinary Jewish home life and customs see Hillard's 'St Mark' (Rivington).

equivalent of the Hebrew word for an 'only' son: it was also a recognized title of the expected Messiah: one is reminded of the description of Isaac addressed to Abraham in Gen. xxii. 2, "Take now thy son, thine only son, whom thou lovest".

ἐν σοὶ εὐδόκησα. Similarly these words are like an echo of such passages as Isaiah xlii. 1, lxii. 4. The significance of the voice is increased by its correspondence with words already associated in Jewish minds with the hope of the Messiah. The aorist *εὐδόκησα* does not of course refer to past time, but rather expresses a completed act: lit. 'I came to take pleasure'.

Without entering fully into the difficult question 'Why did Jesus come to be baptized?'—it is at least natural to suppose that, as a devout Israelite, He recognized John as a prophet and wished to submit to what the Prophet required of his countrymen (cf. Matt. iii. 15, "Thus it becometh us to fulfil *all righteousness*"), just as He wished to profit by the learning of the Rabbis (Luke ii. 46): also His doing so indicated the continuity of His own work with that of the Baptist; and again it was in harmony with the rest of His life to share in an ordinance which He afterwards prescribed for His followers (Matt. xxviii. 19): He thus consecrated by His own example *both* the Sacraments which He ordained. In His case it was not a baptism 'of repentance', but for Him too it was a consecration to something *new*, although He had not, like the rest, to break with a sinful past. And by the gift of the Spirit His true character was made known through the Baptist to the nation at large (John i. 29—34). Henceforward He appears in a 'prophetic' character, under the influence of the Spirit (see 12, *τὸ πνεῦμα αὐτὸν ἐκβάλλει*); He has received what answers to the 'call' of an O.T. prophet (cf. Is. vi., Ezek. i. 1).

12. **καὶ εὐθύς**, n. on 10.

τὴν ἔρημον. The writer gives no hint *what* desert, nor is it necessary to enquire. Deserts were supposed to be specially haunted by evil spirits.

13. **τεσσεράκοντα ἡμέρας**, cf. the account of Elijah's retirement, 1 Kings xix. 8.

τοῦ Σατανᾶ, lit. 'the adversary'.

ἦν μετὰ τῶν θηρίων, hyenas, jackals etc. This detail is found in Mark only, and is perhaps a picturesque touch of his own, to emphasize the loneliness of the struggle.

He does not say what form the temptations took: we see from Matt. iv. 1—11 that they were attempts to make Him doubt the truth

of the voice He had heard, or misuse the powers committed to Him. That He was not exempt from temptation at other times of His life we see from the account of the mental struggle in the garden of Gethsemane (xiv. 35, 36), and from His words to the disciples (Luke xxii. 28), "Ye are they which have continued with me in my temptations", —which would not be true of the temptation in the desert: moreover Luke (iv. 13) says that after this trial the devil left him 'for a season', i.e. not for good.

διηκόνουν. The imperfect must mean 'all the time': Matt. says that angels came when Satan left Him. The account is again similar to that of Elijah's retirement (1 Kings xix. 5): but, though the *setting* of the story, so to speak, recalls similar stories in the O.T., yet the forms which the Temptation itself took are absolutely unique.

PART I. INCIDENTS OF THE GALILEAN MINISTRY.

A. IN EASTERN GALILEE: FIRST SECTION.

(*a*) *First preaching in Galilee.*

14. There is here a considerable break: there is nothing in the words to suggest that 14 follows 13 immediately in time.

Mark begins his account of our Lord's Ministry where the Baptist's Ministry leaves off: he omits most of the events recorded in John i.—v., viz. the Ministry in Judaea and the incidents immediately preceding and following it, which probably occurred in this interval. The withdrawal to Galilee, as we see from John iv. 1, was due to motives of prudence: Matt. (iv. 12) connects it with the news of John's imprisonment: although the retirement was to Herod Antipas' own province, the danger would be less there than in Jerusalem. The period which Mark omits probably extended a little over a year: it would now therefore be late in the year 27 A.D. (n. on 9).

μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην, i.e. after he was put in prison by Herod Antipas: the phrase would be intelligible to readers who knew what the Baptist's fate was. The verb seems to suggest connivance, if not treachery, on the part of the Jews: being 'given up' implies being given up *by some one.*

εἰς τὴν Γαλιλαίαν. On the way thither from Jerusalem He passed through Samaria and had the interview described in John iv. The

name 'Galilee' means properly 'circle', and so 'district'. 'The District' at this time comprised the Highlands which form the lower spurs of the Lebanon range, and the Plain of Esdraelon: its area was about 'that of an average English shire'. The hills of 'Upper' or Northern Galilee rise from a plateau to a height of 4000 feet (the height of Ben Nevis), those of 'Lower' or Southern Galilee lie in ranges of under 2000 feet (the height of many of the Scotch Lowland hills), with wide valleys between. The district is far less barren than the hills of Judaea or Samaria: trees are plentiful, and there are stretches of rich corn-land. At this time the population was thick: Josephus gives it at nearly three millions. The people were a brave and enthusiastic race; St Peter may perhaps be taken as a typical Galilean; their religion was less narrow than that of the 'Jews' of Judaea. A large number of Gentiles (at this period Greek-speaking Syrians) lived in the district, whence its original name 'Galilee of the Gentiles' (see Introd. C): our Lord's Ministry however seems to have been confined chiefly to the parts where the Gentile element was less prominent. Through the country passed a number of very important roads, especially those from Damascus and the East to Phoenicia and to Egypt. Our Lord's teaching takes its colour from the locality in which He taught, so that it is important to realize the natural and political features[1].

15. ὅτι is used to introduce direct, as well as indirect, quotation.

πεπλήρωται κτλ. This first proclamation, in its extreme simplicity, should be compared with the Baptist's (i. 4): both spoke of 'Repentance', but our Lord's message did not end there. It declared that the 'season' for which the Baptist's message prepared, was now 'fully come', and that the 'kingdom of God' (see next note) was about to be established: and it spoke of 'good tidings' which the 'repentance' that the Baptist enjoined would prepare men to accept. The difference between the two messages is tersely given in a hymn by S. Longfellow:—

A voice by Jordan's shore,
  A summons stern and clear:
Repent! be just, and sin no more!
  God's judgment draweth near!

A voice by Galilee,
  A holier voice I hear:
Love God, thy neighbour love! for see,
  God's mercy draweth near.

[1] G. A. Smith, *H. G.*, ch. xxi. Merrill, *Galilee*.

ἡ βασιλεία τοῦ θεοῦ. This phrase was not new; it answered to the prevailing expectation of the Kingdom of the Messiah, who, it was thought, would bring a kind of 'golden age', about which the most extravagant ideas were held: it was to be an era of marvellous signs, and especially of triumph over external enemies. Our Lord then took up a phrase which was probably familiar to His hearers in this sense, and throughout His teaching He developed its meaning in ways very different to those which in Jewish thought attached to it. The similar phrase 'kingdom of heaven' had already, according to Matt. (iii. 2), been used by the Baptist. The Sermon on the Mount expounded the Laws of this Kingdom, and the early parables (e.g. those of iv.) threw light on its *spiritual* character. Yet even the disciples were constantly hampered by the material Jewish associations of the phrase: see e.g. nn. on x. 24, 37, and cf. Introd. C.

πιστεύετε ἐν. The phrase for 'to believe *on*' a *person* is *πιστεύειν εἴς τινα*: the difference is important: belief *in* the truth of the 'good tidings' about Christ leads to belief *on* (trust in) Him personally. The meaning here given by *πιστεύειν ἐν* is generally expressed by the simple dative.

τῷ εὐαγγελίῳ. See n. on 1. In this first simple message the *nature* of the 'good tidings' is not explained.

16. At this point Luke (iv. 16—30) inserts the account of our Lord's preaching in the synagogue at Nazareth and of His unfavourable reception there: Mark, who briefly records the incident, places it later (vi. 1—6, see n. on vi. 2).

παράγων, intransitive.

τὴν θάλασσαν τῆς Γαλιλαίας. Called also Chinnereth, Gennesaret, from a district on its western shore, and Tiberias from the city, new at this period, which took its name from the emperor Tiberius.

The lake (hardly a 'sea' to our ideas) is 13 miles long and 8 broad in the widest part: it lies nearly 700 feet below the level of the Mediterranean. The climate is almost tropical in consequence: the mountains come down nearly to the lake side (except for the narrow plain of Gennesaret; see n. on vi. 53), from whose gorges sudden storms often descend on the water. The lake, which is now almost deserted, was then the busiest and most populous part of Palestine: in some of its cities there was a Greek-speaking population, and the Galileans generally were looked down on by the Jews of Judaea as a less pure race, speaking a rough dialect. The principal industry was the catching and curing of fish, which were exported all

over the Roman empire: the centre of this industry was Tarichaea (τάριχος = salt fish) at the S.W. end of the lake: our Lord's Ministry however was carried on in the towns and villages north of this. The best fisheries were at the north end.

Thus the chief part of our Lord's Ministry was spent in a district where there was a great deal of life and thousands of people coming and going[1].

εἶδεν Σίμωνα καὶ Ἀνδρέαν. This was not His first meeting with them: Andrew, who had been a disciple of the Baptist (John i. 35—37), brought his brother Simon to Jesus (John i. 40), who gave him the name Peter (=Cephas). Both of them were with Him at Cana, at Capernaum, and on His visit to Jerusalem, and went about with Him baptizing (John iii. 22, iv. 2). At the beginning of His Galilean Ministry (Mark i. 14) they must have returned to their boats and nets. They are now called to follow Him in His work among their own countrymen, but it is likely that they did not entirely give up their business till the formal appointment of the Twelve was made.

ἀμφιβάλλοντας, i.e. using the ἀμφίβληστρον, 'casting-net'.

ἁλεεῖς. See n. on 16, τὴν θάλασσαν τῆς Γαλιλαίας.

17. **δεῦτε.** Said to be contracted from δεῦρ' ἴτε, and used as the plural of δεῦρο = 'hither'.

ἁλεεῖς ἀνθρώπων. The idea is worked out in a short parable, Matt. xiii. 47—50.

18. **καὶ εὐθὺς κτλ.** As we see from John's Gospel, they probably obeyed, not on a sudden impulse, but because they recognized Jesus on the beach, and were expecting Him to call them again. (It may however be that Mark was not aware of their previous history.) Luke (v. 1—11) makes this call follow the miraculous draught of fish: it is suggested that, not knowing the facts recorded by John, he may have conjectured that this miracle belonged to the same occasion as the call, which would seem abrupt unless explained by previous acquaintance.

So far 'disciples' had followed the new Teacher informally, as it were, and perhaps had hardly distinguished Him as greatly superior to the Baptist. The formal call of the first four disciples marked the end of this preliminary period and the beginning of Jesus' distinct work[2].

19. **Ἰάκωβον τὸν τοῦ Ζ. καὶ Ἰωάνην.** This pair of brothers may also have been known to Jesus already: possibly the other disciple of the Baptist (besides Andrew) mentioned John i. 35—37 was one of

[1] G. A. Smith, *H. G.*, ch. xxii. Merrill, *Galilee*.
[2] Latham, *P. P.*, 197, 198.

these two. Luke (v. 10) tells us that they were partners with the other pair.

καὶ αὐτούς, i.e. 'in their boat like the other pair'.

καταρτίζοντας, 'putting to rights'.

21. **Καφαρναούμ** = 'village of Nahum'. The site is uncertain, probably at the north-west corner of the plain of Gennesaret[1].

τὴν συναγωγήν. In the *early* part of His Ministry our Lord seems to have used the synagogues freely, as did His apostles after His Ascension. The synagogue service consisted of prayer, reading of Scripture, and exposition, and any Jew of note could be called on by the 'ruler' to give this exposition. The building was used primarily for this service on the Sabbath, but also as a school and as a court of justice (cf. xiii. 9). The ruins of a large synagogue are still to be seen on the supposed site of Capernaum, possibly the actual one mentioned here, which was built for the place by a centurion (Luke vii. 5).

22. **ἐξεπλήσσοντο.** Note that the writer throughout lays special stress on the *impression* made by our Lord on people and Scribes respectively.

ὡς ἐξουσίαν ἔχων κτλ. Doubtless His 'exposition', as in the example given in Luke iv. 16 foll., was founded on some passage of the Jewish Scriptures. But, whereas the ordinary teachers gave explanations of the Law borrowed from pedantic commentators, Jesus' teaching was fresh and original: He shewed the *spirit* of the Law, as He did in the Sermon on the Mount (Matt. v. 17—48), as One who claimed the right to understand it of Himself, instead of retailing traditional explanations.

οἱ γραμματεῖς. Called also *νομικοί* and *νομοδιδάσκαλοι*: the last word describes them best. Alongside of the written Law there existed a mass of traditional explanations, believed, like the written Law, to have been imparted to Moses himself. Of the written Law and of this tradition the 'Scribes' were the interpreters. At this time they and the Pharisees, who mainly belonged to this profession, formed a class second only in importance to the party of the priests, who were largely Sadducees (see n. on xii. 18). In their capacity as teachers they may be regarded as 'divinity professors', but they were the one learned class. In their teaching they shewed extraordinary ingenuity in devising subtle applications: e.g. they said that a tailor must not go out with his needle on Friday afternoon, lest, if the Sabbath came on before he

[1] G. A. Smith, *H. G.*, 456 note.

returned, he should be 'carrying a burden' on that day. Hence their instruction "pressed like a mountain upon the actual life of the people[1]".

The English terms 'scribes' and 'lawyers' are misleading.

23. **ἐν πνεύματι.** ἐν = 'in the power of'.

πνεύματι ἀκαθάρτῳ. 'Casting out demons' is the most prominent class of miracle in this gospel. The Jews believed that disease was the work of evil spirits, and specially connected this belief with some form of insanity, and also with epilepsy. In such cases, as the lunatic of course shared the belief, it seemed to him that the demon spoke *through* him. Thus in this account the words and behaviour of the lunatic are spoken of as those of a demon, for whose conduct he is not responsible. A lunatic commonly suffers from a delusion that he is some one else: but the exact nature of this kind of lunacy is perhaps impossible to determine without more evidence than we possess: we can neither wholly accept the ancient view of 'possession', nor yet fully explain the evangelists' accounts by those forms of madness with which we are familiar. Our Lord seems to have taken the current beliefs on the subject as He found them, just as He accepted current interpretations of the Old Testament. Whatever His own beliefs or knowledge may have been, it is difficult, humanly speaking, to see how He could have acted otherwise[2].

24. **τί ἡμῖν καὶ σοί**; lit. 'what is there to us and also to you', i.e. 'what have we in common?' The lunatic speaks as representing generally the evil spirits, one of which he believes to be speaking through him.

οἶδά σε τίς εἶ. The verb has two objects, the accusative and the indirect question explaining it: a common idiom in class. Gk.

The lunatic, with the strange acuteness often seen in persons so afflicted, recognizes Jesus as a superior being: he speaks in the character of the demon whom he supposes to haunt him.

ὁ ἅγιος τοῦ θεοῦ. The proper meaning of ἅγιος is 'consecrated' (cf. Ps. xvi. 10, and cvi. 16, where Aaron is called "the holy one of the Lord"). Thus the demoniac recognized Jesus as one of more than ordinary sanctity. The same title is applied to him by Peter in John vi. 69. It was one of the titles of the Messiah.

25. **φιμώθητι,** lit. 'be gagged': cf. iv. 39, of the *quelling* of the storm, and Matt. xxii. 34, of the *silencing* of the Sadducees.

[1] Robertson Smith, *The Old Testament in the Jewish Church*, 42 foll. *Ecce Homo*, ch. xxi. Moorhouse, *The Teaching of Christ*, Lect. IV.

[2] Hastings, *D. B.*, 'Jesus Christ'.

26. **σπαράξαν** is a medical term. The lunatic is cured after a violent 'convulsion', attributed to the spite of the baffled demon.

27. **ἐθαμβήθησαν**, a very strong word, poetical in class. Gk.

διδαχὴ καινή· κατ' ἐξουσίαν κτλ., i.e. 'He not only teaches, but *acts* like one whose authority is convincing'. In 22 it was noted that He *spoke ὡς ἐξουσίαν ἔχων*. The power to 'cast out demons' was claimed by others (cf. Matt. xii. 27), but they did not effect a cure with a *word*[1].

28. **τῆς Γαλιλαίας**, a gen. of definition: 'the district round about, viz. Galilee'.

30. **ἡ πενθερὰ Σίμωνος**. Peter's wife, whose existence is implied here, is mentioned by St Paul, 1 Cor. ix. 5, where it is stated that she accompanied him on his missionary journeys.

31. **διηκόνει**. Probably she served the mid-day meal after the synagogue service. The detail suggests that her recovery was complete at once: she was not weak, as in an ordinary recovery from fever.

32. **ὅτε ἔδυσεν ὁ ἥλιος**. The Sabbath ended at sunset, before which time the people would not think it right for cures to be worked. They naturally brought especially *τοὺς δαιμονιζομένους*, after the report of the recent cure.

ἔφερον, imperfect: 'they kept bringing'.

33. **τὴν θύραν**, presumably of Peter's house.

34. **δαιμόνια** = *πνεύματα ἀκάθαρτα* (27).

οὐκ ἤφιεν λαλεῖν. Cf. *φιμώθητι* (25): as we see from the account of the Temptation, He rejected all unworthy ways of obtaining notoriety. *ἤφιεν* is imperfect, as if from *ἀφίω* = *ἀφίημι*.

The words *Χριστὸν εἶναι* are probably inserted from the parallel passage in Luke.

35. **ἔννυχα λίαν**, lit. '(while it was still) much night': *ἔννυχα* is an adverb; cf. *πάννυχα* = 'all night'.

ἐξῆλθεν, from Peter's house at Capernaum.

εἰς ἔρημον τόπον. Probably one of the ravines leading down to the Lake from the mountains above.

προσηύχετο. This retirement for prayer recurred frequently. Here perhaps the special need was the difficulty presented by His sudden popularity, a difficulty which He often had to face.

36. **κατεδίωξεν**, almost = 'hunted down'. The picturesque word may be due to Peter's own reminiscences: see Introd. pp. xx, xxi.

38. **ἄγωμεν**, intrans. as in the common imperative *ἄγε*.

[1] Edersheim, *Life*, ch. xiv.

κωμοπόλεις (*κώμη* = 'village'), 'country-towns'.

κηρύξω. Jesus Himself emphasizes *preaching* as His work, the evangelists call special attention to the striking cures.

εἰς τοῦτο, i.e. 'not so as to confine myself to one place'.

ἐξῆλθον, Luke gives the word as "I was sent", viz. "by my Father": this suggests what is probably the sense here.

(*b*) *First preaching tour in Synagogues of Galilee.*

39. **ἦλθεν κηρύσσων κτλ.** The events recorded 21—34 belong to one day, a Sabbath: this verse (39) must cover the work of several weeks; only one incident however is recorded, the cure of a leper (40—45), which Matthew and Luke relate in different contexts. Luke (iv. 44) even says that this tour extended to Judaea.

τὰ δαιμόνια ἐκβάλλων. One gathers that the mental disease called 'possession' was extraordinarily common in Palestine.

40. **ἔρχεται πρὸς αὐτὸν λεπρός.** This must have been *outside* one of the *κωμοπόλεις*, as a leper was not allowed inside a town: he was obliged to avoid all contact with men, see the description of a leper outcast in Is. liii. ('despised and rejected of men' etc.). This treatment was not due to fear of infection, but leprosy was regarded by the Law as symbolical of sin, and so the leper was treated as a moral outcast. Hence in curing such a case it is likely that Jesus wished to shew not only pity for the sufferer, but also His readiness to approach and cure sin: the miracle was, as often, also a 'parable[1]'.

41. **σπλαγχνισθείς,** a late Gk. verb, formed from *σπλάγχνα*, regarded as the seat of the affections.

αὐτοῦ ἥψατο. It was forbidden to touch a leper, but this man apparently, in the belief that he would be cured, broke the customary regulations by coming close to Jesus, and Jesus by touching him shewed the same disregard for the *ceremonial* part of the Law that He shewed afterwards in His treatment of the Sabbath and of ceremonial washings.

θέλω. Note that Jesus healed him because he shewed that he *believed* that he could be healed. Faith on the part of the patient was necessary in all cases: thus the demoniac in 24 confessed His power, and thus we are told that in His own country, where He was received with incredulity, "He could do no mighty work *because of their unbelief*" (vi. 5, cf. Matt. xiii. 58).

[1] Plumptre on Matt. viii. 1—4. Edersheim, *Life*, I. 491 foll.

42. **ἀπῆλθεν.** Even leprosy seems to be almost personified: n. on 23.

ἐκαθερίσθη, late Gk. form for *ἐκαθαρίσθη*.

43. **ἐμβριμησάμενος.** In class. Gk. the verb means 'to snort' (of horses): in N.T. Gk. it is used of the expression of various kinds of strong feeling; here='sternly charging'.

44. **ὅρα μηδενὶ μηδὲν εἴπῃς**, n. on 35. The publication of the miracle would foster the common low views of the Messiah as a miracle-worker, whereas Jesus' miracles were not mere signs of power, but had a deep moral purpose. Moreover the attendance of large enthusiastic crowds would be a great embarrassment in His work and might lead to serious difficulty: thus in John vi. 15, we find that the crowd actually wanted to seize Him and make Him king. See v. 19 for an instance of the *opposite* command being given in different circumstances.

δεῖξον τῷ ἱερεῖ κτλ. The first three words are quoted from the instructions to lepers in Lev. xiii. 49. The rules for the elaborate ritual to be performed by a recovered leper (*ἃ προσέταξεν Μωυσῆς*) are given in Lev. xiv. The cure must first be certified by a priest, and the ceremonies altogether took over a week.

Jesus then in this instance broke the Law by touching the leper, but was careful to observe it in other respects. In fact He never condemned the requirements themselves of the Law, but only if they conflicted with a higher law, as when rules for Sabbath-observance interfered with a work of mercy (n. on 41). Thus He told even one of His disciples to pay for the two of them the Temple half-shekel (Matt. xvii. 24—27), while He privately instructed him that they were under no obligation to pay it. So here He breaks the Law where it would interfere with a work of mercy to an afflicted man, but He keeps it where keeping it is an acknowledgment that the healing comes from God[1].

Μωυσῆς. Moses was universally believed to be the author of the whole Pentateuch: Jesus, as always in such cases, accepts the ordinary belief.

αὐτοῖς, i.e. the priests. Though the common people were not to be told, the priests were to hear of the new Power which was manifesting itself: it would then be their duty to consider if One who could do such things might not be the Messiah.

45. **ὥστε μηκέτι αὐτόν κτλ.** Thus the leper's conduct made it impossible to continue the preaching in the synagogues (39). This

[1] Hort, *Judaistic Christianity*, 28—30.

incident marks the climax of Jesus' popularity. The result was that He was forced to seek retirement, and this *change* of plan is probably marked by the word *ἤρξατο*, which commonly in Mark indicates a *new departure:* cf. iv. 1; v. 20; vi. 2, 7, 34; viii. 31.

(c) At Capernaum again.

II. 1. **εἰσελθών**, lit. 'He was heard that He was in the house'; i.e. 'it was heard of Him that'—.

δι' ἡμερῶν, lit. 'after an interval of days': quite vague.

ἐν οἴκῳ, perhaps Simon's house: cf. i. 29—34.

2. **τὰ πρὸς τὴν θύραν**, lit. 'the parts towards the door'; 'the doorway'.

ἐλάλει, imperf.: 'He went on speaking'.

τὸν λόγον almost = 'the Gospel', in which sense the word λόγος was used at a later time: e.g. Acts viii. 4, *εὐαγγελιζόμενοι τὸν λόγον*.

4. **μὴ δυνάμενοι.** In late Gk. *μή* with a participle is not necessarily conditional, as in class. Gk. It is often used, as here, where the participle gives the *thought* in someone's mind: 'since they *saw that* they could not'.

ἀπεστέγασαν τὴν στέγην, i.e. they took off some of the tiles.

ὅπου ἦν. Possibly the room was on the groundfloor under a verandah, which was tiled for the summer.

καὶ ἐξορύξαντες, lit. 'and so having made a hole'. The roof can hardly have been of very solid make, but our information is too scanty to supply an exact description of the house[1].

κράβαττον, a small light bed: the word, which is also used in Latin, is said to be originally Macedonian.

5. **ἰδὼν ὁ Ἰ. τὴν πίστιν αὐτῶν.** Here the cure is possible, because the *bearers* believe (n. on i. 41): the work of forgiveness and healing is done for their sakes as well as for the sufferer's. The latter was *disposed* to believe (n. on 11), but at present there was perhaps an obstacle in his mind: see next note but one.

τέκνον. The affectionate word would win the man's confidence at once.

ἀφίενταί σου αἱ ἁμαρτίαι. The words suggest that Jesus saw that the man was oppressed by the sense of his sins (so below, 8, He read the Scribes' thoughts): the ordinary Jewish belief was that disease was a punishment for sin. To this belief Jesus' treatment of the case ought

[1] See an attempt in Edersheim, *Life*, I. 501 foll.

forcibly to have appealed: it did so with the patient, but not with the Scribes: their teaching knew nothing of *unconditional* forgiveness[1]. Note that ἀφίενται is present tense: i.e. the forgiveness dates from this moment.

6. **τινὲς τῶν γραμματέων.** Luke explains that Scribes had come even from Jerusalem, apparently to observe Jesus' behaviour. Their coming is accounted for by His visit to Jerusalem which is recorded only by John. See n. on i. 22 for the meaning of 'Scribes'.

7. **βλασφημεῖ,** i.e. 'He claims a power which belongs only to God': 'Blasphemy' was a capital offence; see the punishment of Naboth described 1 Kings xxi. 13.

8. **ἐπιγνούς.** The preposition means 'knowing *clearly*', as in 1 Cor. xiii. 12, where this verb is contrasted with 'knowing *in part*': here= 'detecting'. Though Jesus' knowledge of ordinary human affairs (history, science, etc.) seems to have been just that of a Jew of His time, yet He is constantly represented as having the power to read men's thoughts: cf. John ii. 24, 25.

9. **τί...ἤ;**=*πότερον...ἤ;* The obvious answer to the question was 'It is easier to *say* Thy sins are forgiven thee', since there would be no visible proof of the forgiveness of sins, while anyone could see whether a paralytic did or did not recover the use of his limbs. (It is likely that he was already cured, but did not at once get up and shew it.) This then being the answer which the Scribes would make in their own minds, He goes on next to say what (in their view) is the *harder* thing to say.

But the question had a deeper meaning for those who thought over it: in reality to say (*with effect*) 'Thy sins are forgiven thee' was the *harder* thing; and it follows that One who could heal the man's soul would also be able to perform the lesser miracle of healing his body. The argument then is what we call *a fortiori*. Most of Jesus' miracles were lessons as well as works of mercy, and often, as here, the lesson is not at first sight obvious. (It is also possible to construe *τί...ἤ;* '*Why* is it easier—as you seem to think—to say...*than* to say...?' i.e. 'I will go on to say what seems to you the harder thing, but it is not so really'.)

10. **ὁ υἱὸς τοῦ ἀνθρώπου.** This phrase, so often applied by Jesus to Himself (14 times in this Gospel), occurs in Dan. vii. 13, but it is doubtful whether it is there used as a title of the Messiah. The use of the title is especially striking on an occasion when Jesus is claiming to

[1] Edersheim, *Life*, I. 507 foll. (Rabbinical teaching on repentance and forgiveness).

be the Representative of God. Whatever its origin, it implies that He is the 'Representative Man', One who is Man in a special sense: cf. such phrases as 'son of peace' meaning 'a peaceful man', 'son of Belial (worthlessness)', meaning 'a worthless man'. In the Gospels the title is only used by Jesus Himself[1]: cf. n. on xiii. 26.

ἐπὶ τῆς γῆς, i.e. as the Representative on earth of the Father who ratifies the forgiveness.

λέγει τῷ παραλυτικῷ. These words are inserted to shew that at this point Jesus turns from the Scribes to the paralytic, but continues speaking without pause.

11. **ἔγειρε κτλ.** The verb is intrans. (in 9 the middle *ἐγείρου* was used, but it is hard to see any distinction in meaning). These words are identical with those used to the impotent man at Bethesda (John v. 8): perhaps some of the Scribes from Jerusalem had been present on that occasion, and would thus be reminded of a similar sign of power which they had already witnessed. The authorities at Jerusalem had in fact already determined on His death (John v. 18), and a charge of 'blasphemy' would give them the chance they wanted: it was on this very charge that He was eventually condemned to death (xiv. 64).

The paralytic had faith, or he would not have tried to obey this command: nn. on 5, and i. 41.

12. **ἔμπροσθεν πάντων.** In this case (cf. n. on i. 44) the cure was as public as possible: perhaps the reason is that Jesus wished His claim to *forgive sins* to be made known, i.e. not the miracle itself, but the meaning or moral purpose of the miracle.

ἐξίστασθαι. Cf. Eng. 'ecstasy', and the phrase 'to be beside oneself'.

οὕτως οὐδέποτε εἴδαμεν. Evidently, even after what Jesus had said, the cure made more impresssion on the people than His claim to forgive sins.

εἴδαμεν, a late Gk. form for *εἴδομεν*: cf. in class. Gk. the double forms *εἶπον* and *εἶπα*.

13—III. 6. The incidents narrated in these sections were probably placed immediately after ii. 1—12, because they also illustrate Jesus' encounters with the Pharisees.

14. **παράγων**, intrans. as in i. 16.

Λευείν, generally identified with Matthew; see Matt. ix. 9. If the identification is right, the name Matthew (='gift of God') may have

[1] Westcott on St John's Gospel, pp. 33 foll.

been given him after his call, as the name Peter (Cephas) was given to Simon.

Ἀλφαίου. The father of 'James the Less' also bore this name, but is likely to have been a different person: Matthew and James are not mentioned *together* in the list of the Twelve (iii. 18), as they would probably have been, had they been brothers.

τὸ τελώνιον, 'the custom-house', a place for receiving certain tolls. This one, at Capernaum, was on the great road which ran from Damascus to the Mediterranean coast, and thence to Phoenicia.

Levi was a *τελώνης*, i.e. an official appointed to collect tolls for a superior. The Roman system of taxation was to sell the right of taxing a province to the highest bidder, who employed a number of *τελῶναι*, whose business was to exact so much money that their employer should not lose by his contract. Hence these men were often, though of course not always, extortionate, and had a bad name. Probably the tolls collected by Levi went to the tetrarch, not to a Roman capitalist. The Eng. word 'publicans' comes from the Vulgate translation of *τελῶναι*, *publicani*, and is misleading to the English reader, while *publicani* itself is not an accurate rendering: the *publicanus* was properly the contractor, not his subordinate.

ἠκολούθησεν. We are not told whether Levi had met Jesus before: he may have been also a follower of the Baptist (n. on i. 16): at least it is not likely that he was a perfect stranger to Jesus. His profession, once given up, could not, like that of the fishermen, be resumed, as his place must be filled. The scene of his renunciation has been singularly little represented in art: there is however a striking picture of it by Carpaccio at Venice.

15. **γίνεται κατακεῖσθαι**, imitated from a Heb. construction. *κατακεῖσθαι*='to recline' on the elbow, the general ancient posture at a meal.

αὐτοῦ, i.e. of Levi: Jesus had now a second house at Capernaum at His disposal: cf. i. 29.

τελῶναι, professional friends of Levi, of whom he was taking farewell.

ἁμαρτωλοί. The coupling of this word with *τελῶναι* shews how the latter were regarded (n. on 14). The word is probably used from the point of view of the Scribes, and may mean any kind of persons who were not strict Jews: many Galileans were despised by the Pharisees of Jerusalem for their connexion with Gentiles: n. on i. 14 *εἰς τὴν Γαλιλαίαν*.

ἦσαν γὰρ πολλοί κτλ., i.e. there were such (i.e. disciples), and they used to attend Him everywhere: attention is called to this remarkable fact.

16. **οἱ γραμματεῖς τῶν Φαρισαίων**, the Scribes (n. on i. 22) of the Pharisee sect: probably the same persons as those mentioned in 6, i.e. the deputation from Jerusalem. The sect of the Pharisees arose in the time of the Maccabee revolt against Syrian oppression: they then represented what was best in the revival of religious strictness and patriotic feeling. Their name means 'separatists', and is connected with the word *Peres* in Dan. v. 28 ("thy kingdom is *divided*"). In our Lord's time they represented extreme Jewish ideas both in politics and religion, as opposed to the 'Romanizing' and lax views of the Sadducee priesthood: thus in religion they were punctilious in observing the Law, hence their frequent association with the so-called 'lawyers' (n. on i. 22), while in politics they regarded the Roman government as an outrage on the independence of the sacred nation. It would be a mistake to suppose that they were uniformly narrow-minded and 'pharisaical' in the modern sense, but generally they had fallen away from the noble traditions of their origin.

ἰδόντες. It is not necessarily implied that they were present in the house when they 'observed' this: in fact they would have contracted 'defilement' from such company.

ἐσθίει μετά κτλ. To eat with Gentiles or 'sinners' betrayed a laxity with regard to the Law: cf. the restrictions of caste among Hindus.

17. **οὐ χρείαν ἔχουσιν κτλ.** Jesus here quotes and applies a familiar proverb.

δικαίους takes its meaning from the context. The sense is 'I came to those to whom I can do good, and I cannot do good to those who, considering themselves 'righteous', do not need my services'. It is not of course implied either that there is anyone who is absolutely 'righteous', or that any class is shut out from our Lord's ministration except those who shut themselves out. Matthew's account (ix. 13) adds our Lord's injunction to the Pharisees to study the teaching of the prophets about formal religion ("I will have mercy, and not sacrifice").

18. **ἦσαν...νηστεύοντες**, i.e. they were abstaining on that day, because it was one of the fast days appointed by tradition, strict observers of which fasted on the 2nd and 5th day of each week (cf. the Pharisee's saying in the parable "I fast twice in the week" Luke

xviii. 12). In ancient times the only fast day in the year was the Day of Atonement, but during and after the Captivity the practice of fasting was much developed. A noble declaration as to the use and abuse of fasting is to be found in Is. lviii. 1—12.

οἱ μαθηταὶ Ἰωάνου. John's disciples were naturally ascetic like himself (cf. i. 6).

ἔρχονται. The subject is apparently 'the Scribes of the Pharisees,' as in 16.

19. **μή**, asking a question = Lat. ***num.***

οἱ υἱοὶ τοῦ νυμφῶνος, a Heb. form of expression for the 'groomsmen': cf. the 'thirty young men' who attended Samson's wedding, Judges xiv. 11. Possibly Jesus meant to recall the Baptist's description of Himself as "the friend of the bridegroom" (John iii. 29). The feast in Levi's house may have suggested the imagery of a wedding-feast, which is kept up in the parables of the garments and the wine-skins (21, 22).

20. **ὁ νυμφίος.** By applying this name to Himself Jesus claims the position given to the Messiah in many passages of the prophets, e.g. Is. liv. 1—10 (cf. Rev. xix. 7): the 'bride' is that part of mankind which he chooses, the new 'congregation' which corresponds to the 'elect nation' of the O.T. The metaphor means that His disciples, so long as He is with them, are celebrating His union with mankind and can do nothing which is not in keeping with the joy of a wedding festival: while that lasts, they are exempt from all expressions of sorrow, just as by Jewish custom 'groomsmen' were exempt from certain religious observances, including the bi-weekly fasts. He therefore claims for His followers exemption from Jewish tradition, though He does not in this case condemn the tradition itself[1].

τότε νηστεύσουσιν. These words are not a command, but a statement of what will be the natural conduct of the disciples (A.V. '*shall* they fast' gives a wrong impression).

21. **ἀγνάφου**, 'uncarded', i.e. rough, unfinished material.

εἰ δὲ μή, 'or if he does'. The idiom is also classical; the phrase came to mean, not necessarily 'or if *not*', but 'or if *otherwise*'.

τὸ πλήρωμα. The patch, as filling up the defect, lit. 'the filling'.

αὐτοῦ = *τοῦ ἱματίου, τὸ καινὸν* is in opposition to *τὸ πλήρωμα*, but put next to *τοῦ παλαιοῦ* for the sake of the antithesis.

22. **ἀσκούς**, 'skins', which, if already soaked in wine, would cause a too violent fermentation.

[1] Hort, *Judaistic Christianity*, 23.

These two short parables, the language of which seems suggested by the metaphor of the wedding feast (see n. on 19 *οἱ υἱοὶ τοῦ νυμφῶνος*) are clearly meant to teach the same lesson by two different illustrations: in either case rash treatment ruins *both* the old and the new, so that there is complete waste. The connexion with what has gone before is not obvious: it seems to be this—Our Lord has just justified His own disciples in not at present fasting, as tradition requires; He now goes on to justify the Baptist's disciples in fasting according to that tradition: they, He says, belong to the 'old' order and therefore it is not fitting that they should adopt the freedom which belongs to the 'new' order: if they did so, their principles, founded on tradition, would be wrecked, while there would be nothing better to take their place. He thus recognizes even 'tradition' as having a temporary value, and shews that His own teaching is not *revolutionary* in regard to tradition any more than in regard to the Law[1].

If the two parables are to be distinguished, the second goes farther than the first: John's disciples cannot, while they are under the old system, assimilate random fragments ('patches') of the new; still less can they assimilate the *spirit* of the new ('new wine'): both Christian principles and the Christian spirit must be imparted *gradually*, the Gospel makes no violent break with the Law: cf. the language of the Sermon on the Mount "I came not to destroy (the Law and the prophets) but to fulfil", and St Paul's teaching in Rom. xiv.

23. **ἐγένετο...διαπορεύεσθαι,** n. on 15.

σπορίμων, neut. plur. of *σπόριμος*, used as a subst., like Latin *sata*.

ὁδὸν ποιεῖν τίλλοντες. The emphasis is on the participle: *not* 'to make their way *by* plucking'.

24. **καὶ οἱ Φαρισαῖοι.** Probably the party already mentioned (n. on 6): they may have already had reason to find fault with Jesus' treatment of the Sabbath, if they were present at or had heard of the occasion mentioned John v. 10—16.

ὃ οὐκ ἔξεστιν. The unlawfulness was not in taking grain which was someone else's property, for to pluck it by hand was allowed by the Law (see Deut. xxiii. 25), but in doing on the Sabbath what the pedantry of the Pharisees reckoned as 'reaping': 'reaping' is *work*, and plucking corn was said to be a kind of reaping: so also 'rubbing' the ears in their hands (Luke vi. 1) counted as 'threshing'. See instances of similar pedantry in n. on i. 22. The Sabbath and cere-

[1] Hort, *Judaistic Christianity*, 24 (following Weiss).

monial washings were two of the chief subjects on which the Scribes exercized their ingenuity[1].

25. **οὐδέποτε ἀνέγνωτε.** The appeal to Scripture is exactly such as the Rabbis were in the habit of making. The point of the answer is that David did an equally illegal act (forbidden in Lev. xxiv. 5), when his sore need and that of his followers excused it: thus an example from the O.T. proves that a merely ceremonial law must give way to a law of humanity. The next incident (iii. 4) supplies another instance in which the ceremonial law is shewn not to be supreme.

26. **τὸν οἶκον τοῦ θεοῦ**, i.e. the Tabernacle at Nob, 1 Sam. xxi. 1—6.

ἐπὶ Ἀβιάθαρ ἀρχιερέως. In 1 Sam. the high-priest of the time is said to have been Ahimelech: Abiathar, his more famous son and successor, was present on the occasion, and soon afterwards joined David's band. Thus the reference is in this unimportant detail historically inaccurate: the mistake is a natural one, because of the close association of Abiathar with David's fortunes. The words, being peculiar to Mark, may be an explanatory addition made by the writer; or our Lord Himself may have made the slip, which is only equivalent to a mistake in a date and does not affect His argument. There is no evidence that His human nature was exempt from the ordinary weaknesses of human memory. (It is noteworthy that the names of Ahimelech and Abiathar seem to be confused in 2 Sam. viii. 17, and in Chronicles.)

τοὺς ἄρτους τῆς προθέσεως, lit. 'the loaves of shewing', happily rendered 'shewbread', i.e. the loaves placed every Sabbath on the table before the veil, and afterwards eaten by the priests: the institution is described Lev. xxiv. 5—9.

27, 28. So far Jesus' answer agrees with the teaching of some of the most enlightened Rabbis, one of whose sayings was "The Sabbath is handed over to you; not, ye are handed over to the Sabbath". But He now adds a second justification, which would not, like the first, be accepted by anyone who did not recognize His authority. He claims authority over the Sabbath, which was a divine institution, and thus not obscurely intimates that His own authority is divine. Thus He first refutes the Pharisees on their own ground, and then gives His own higher teaching on the subject. This was His common practice: cf. n. on 9.

[1] Edersheim, *Life*, Appendix XVII.

27. It does not of course follow that, because the Sabbath is a gift of God for man's good, man is justified in misusing that, any more than any other gift of God. Thus the teaching of this saying applied to the Christian Sunday would be that its use is to be regulated not by the requirements of the Law, but by the requirements of God's service.

28. **κύριός ἐστιν**, 'has the disposal of'.

ὁ υἱὸς τοῦ ἀνθρώπου, n. on 10. The title is specially appropriate, one may say, in this context: it is as the 'Representative of mankind' that Jesus claims to regulate an institution meant for the benefit of mankind.

III. 1. **πάλιν**, 'on another occasion': see n. on ii. 13.

ἐξηραμμένην. *ξηραίνω.*

2. **παρετήρουν**, 'watched *closely*': *παρα-*='by the side of'.

ἐν τοῖς σάββασιν θεραπεύσει. The Rabbis allowed healing on the Sabbath, if the patient's life was in danger[1]: that was not so here, so that this was made a test case. His *power* to heal they clearly recognized.

3. **ἔγειρε**, intrans., as in ii. 9, 11: 'get up and come'; 'pregnant construction.'

εἰς τὸ μέσον. Jesus accepts the test case and makes His action as public as possible.

4. **ἀποκτεῖναι.** In His view to tolerate curable disease is '*to kill*', because it means allowing Death to have its way[2]. Thus Jesus' reply at once answers His adversaries on their own ground and declares that a *ceremonial* law, such as that of Sabbath-observance, must give way to the higher *moral* law of mercy (note on ii. 25).

ἐσιώπων, because, thus put, the question admitted of no answer except one that would condemn them: cf. xi. 33.

5. **ὀργῆς, συνλυπούμενος.** Note that Jesus is credited with two human feelings, anger and grief, and also that His anger is accompanied by sympathy for those who cause his anger.

πωρώσει exactly='callousness', a *callus* (*πῶρος*) being properly the new growth of hard *unsensitive* substance which unites a broken bone. The 'callousness' here is the lack of sensitiveness to Jesus' moral teaching. The same word is applied by St Paul (Rom. xi. 25) to the Jews, and (Eph. iv. 18) to the 'deadness' of the moral sense among the heathen: it is used by Jesus of the disciples themselves in viii. 17.

[1] Edersheim, *Life*, II 59, 60.

[2] See Hort, *The Way, the Truth, the Life*, 102, 103.

ἐξέτεινεν. By doing this the man shewed that he *believed* that he would be cured: n. on i. 41.

ἀπεκατεστάθη, a peculiar N.T. form with double augment.

6. **μετὰ τῶν Ἡρῳδιανῶν.** The word means 'partisans of Herod': cf. *Pompeiani, Othoniani*, etc. The alliance of Pharisees and Herodians was hardly a natural one, as the former in principle detested the Roman rule of the Herods (n. on ii. 16), while the latter were a party who supported the dynasty. But we know that Herod the Great took special pains to conciliate the Pharisees, and there are indications that they did not shrink from having dealings with Herod Antipas, when it suited them. The Herodian party seems to have consisted of Jews who saw in the rule of the Herods the only chance for their people of escaping being blotted out as a nation. These Herodians may have been Galileans, of whose help in opposing Jesus the Pharisees from Judaea would be glad to avail themselves. In viii. 15 Jesus warns against Pharisees and Herodians in one breath, and they also combine against Him in xii. 13. Our sole knowledge of them is derived from these passages.

7—12. Matthew (xii. 15—21) places this section after the selection and sending forth of the Twelve.

7. **πρὸς τὴν θάλασσαν.** The beach, with the possibility of getting into a boat (see below 9), offered obvious facilities for teaching.

8. **Ἰδουμαίας**, the ancient Edom, but since the time of the Maccabees practically a part of Palestine: the Herods were Idumaeans: cf. Introd. p. xxix. The country was ruled at this time by Aretas, the father of the wife whom Herod Antipas divorced in order to marry Herodias[1].

πέραν τοῦ Ἰορδάνου, i.e. the district called Peraea (see map), visited by Jesus at the end of the Galilean ministry (x. 1). Galilee, unlike Judaea and Samaria, was intersected by numerous roads, and so was easily accessible from other districts.

ἦλθαν, late Gk. aorist, = ἦλθον.

9. **εἶπεν...ἵνα**, late Gk. construction for Indirect Command, for class. Gk. infinitive or (after some verbs) ὅπως with future indicative. In late Gk. the use of ἵνα was widely extended.

πλοιάριον, the termination is diminutive.

προσκαρτερῇ, lit. 'be steadfast': here = 'be constantly at His disposal'.

[1] G. A. Smith, *H. G.*, 240.

ἵνα μὴ θλίβωσιν αὐτόν. The enthusiasm of the crowd would be a real danger. This is the ordinary final ἵνα.

10. **ἅψωνται.** As He often cured with a touch, they may have naturally thought that His mere touch would cure: for the real conditions of cure see n. on i. 41.

μάστιγας, lit. 'scourges', i.e. distressing maladies: cf. v. 29.

11. **ὅταν...ἐθεώρουν** = ὅτε...θεωροῖεν in class. Gk.: indefinite temporal clause in historic sequence: cf. xi. 19, vi. 56. Ἐθεώρουν ('observed') denotes closer attention than 'saw'.

ὁ υἱὸς τοῦ θεοῦ. It is impossible to say exactly what the demoniacs understood by this phrase: cf. i. 24.

12. **πολλά**, adverbial as often in Mark. **ἐπετίμα.** The imperfect means 'on each occasion'.

ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν. For the construction see n. on 9 εἶπεν...ἵνα. Practical difficulty would be caused by His being at this time declared as the Messiah: as His rejection of the Tempter's suggestion shews (Matt. iv. 5, 6). He did not regard acclamation by crowds collected by the striking miracle as the right way of making His Messiahship known: nor did He value the testimony of demoniacs.

Second Section.

(*a*) *Retirement to hill-country: call of the Twelve.*

13. **τὸ ὄρος.** Note the article: the meaning is 'the mountain region' on the west of the lake, not some particular peak. We gather from Luke (vi. 12) that the immediate object of His withdrawal thither was prayer, in which He spent the whole night, as a preparation for the great step to be taken on the morrow.

13, 14. **προσκαλεῖται...ἐποίησεν.** *Two* selections of followers are implied: *first*, He invited some number not specified to come to Him, *second*, He selected Twelve out of these for a special purpose and gave them a special title.

δώδεκα. Perhaps the number was suggested by the number of the Tribes, since the new Community, of which these Twelve were the nucleus, was to be the successor of the Chosen nation of old: so in Matt. xix. 28 they are told that they will hereafter sit on 12 thrones to judge the 12 tribes of Israel (i.e. apparently the *new* Israel, the Christian commonwealth): cf. Rev. xxi. 14.

14. **ἀποστόλους**, derived from ἀποστέλλω, 'to send forth' (as 'missionary' from *mitto* 'to send'): the classical sense is 'envoys':

the name then would to those who heard it suggest a highly responsible position: it signified that those so named were the *King's representatives* sent out to do His work: it had special reference to the actual 'mission' on which they were sent at a later time (vi. 7) with exactly the same instructions that are mentioned here (14), and after the Resurrection the name applied to them with fresh force: till that time they were only occasionally 'envoys', but their chief work was to be 'learners' (*μαθηταί*); after that time they were to apply what they had learnt (see next note). Accordingly in the Gospel history they are most usually called 'the Twelve' or 'the disciples' ('learners')[1].

ἵνα ὦσιν μετ' αὐτοῦ. This was their business so long as the Master was with them: the second *ἵνα* refers to their *ultimate* work. The great discourse called the Sermon on the Mount was apparently (in part at least) given now as an instruction to the Twelve and the other 'learners'.

κηρύσσειν foll. The two objects of their mission (to teach and to cast out demons) are exactly the same as those for which Jesus had Himself gone on his tour through Galilee (i. 39): thus they were to do His work as His representatives.

15. **καὶ ἐποίησεν** foll. *καί* = 'so': the words are repeated after the sentence giving the purposes of their appointment.

16. **καὶ ἐπέθηκεν κτλ.** A somewhat awkward parenthesis: tr. freely 'Peter (which was the new name he gave to Simon)': the name had been given before (John i. 42), so the clause need not refer to the present occasion: the name (='Rock') is fully explained Matt. xvi. 18: it became the name by which Simon was henceforth known in the Christian community: the Aramaic Cephas means the same. Those disciples who also received a new name are mentioned next in the list, and the first Three constituted what may be called the 'inner circle' of the Twelve, who were with the Master alone on certain privileged occasions, such as the Transfiguration.

17. **Βοανηργές.** No satisfactory derivation has yet been given of this word, and we can only accept Mark's translation of it as giving its meaning. It is likely that the right spelling has not been preserved in the Greek.

υἱοὶ Βροντῆς. 'Sons of Thunder' means 'men of thunderous character' (see n. on 'Son of man' ii. 10): the expression may refer

[1] Hort, *The Christian Ecclesia*, Lecture II.

either to the 'natural force' of the speech of James and John, or to the force which they were to shew as apostles. It is likely that James' vigorous denunciations caused his death at Herod Agrippa's hands (Acts xii. 2): John's natural 'fire' (as we should express it) is sometimes forgotten because of the tenderness which was found along with it. Instances of the impetuosity of the brothers are given in ix. 38, Luke ix. 54, Matt. xx. 21.

18. **'Ανδρέαν καὶ Φίλιππον.** Two Greek names, as also is Simon: all three were natives of Bethsaida (John i. 44), where Greek influence was strong.

Βαρθολομαῖον. A patronymic='son of Tolmai' (cf. Bar- nabas, Bar- Jesus etc.): he is generally identified with Nathanael (John i. 46), who was a native of Cana. His name may have been 'Nathanael, son of Tolmai'.

Μαθθαῖον. The new name of Levi (ii. 14), if they are rightly identified: but Levi, though called to be a disciple, may not have been made one of the Twelve (n. on iii. 14).

Θωμᾶν. He had a second name *Δίδυμος*='the twin'.

'Ιάκωβον τὸν τοῦ 'Αλφαίου. So called to distinguish him from James son of Zebedee. He is supposed to be the same as James 'the Little' (xv. 40), and is to be distinguished also from James 'the brother of the Lord', who held a high place in the Church at Jerusalem after the death of James, son of Zebedee, and wrote the epistle called by his name, but was not one of the Twelve.

'Αλφαίου. Levi's father was also called Halphaeus (ii. 14), but we need not infer that he was the same man.

Θαδδαῖον. Another reading gives his name as Lebbaeus[1]. Luke calls him Judas, whence he is (apparently) referred to in John xiv. 22, as 'Judas, not Iscariot'. He is also distinct from Judas or Jude, author of the epistle, who was a 'brother of the Lord' and of the James also thus known: see above.

τὸν Καναναῖον='Zealot', the name given to a fanatical party who were often distinguished for acts of violence, and who some 40 years later were mainly responsible for the horrors of the siege of Jerusalem[2]. Simon may of course have actually belonged to this party, but it is possible that the name may have been given him merely because of his 'zealous' character, just as it might have been given to the scrupulous Pharisee St Paul in his earlier days.

[1] W. H. II. Notes, p. 12.

[2] Collier, *Great Events of History*, ch. ii.

19. **'Ισκαριώθ**=a native of Kerioth, a small town not certainly identified, but either in Judaea or East of the Dead Sea: in either case he was the only one of the Twelve who was not a Galilean, a fact which should be borne in mind in explaining his subsequent conduct. He was probably one of those who were attracted to Jesus from a distance (see iii. 8).

ὃς καὶ παρέδωκεν αὐτόν. Judas is rarely named in the Gospels without mention of his treachery: see nn. on xiv. 10, 20.

We have altogether four lists of the Apostles, one in each of the first three Gospels and one in Acts i. 13: no two of these agree exactly in the names, but in each of the lists the names fall into three groups of four each, and in each Peter, Philip, and James son of Halphaeus stand at the head of the three groups respectively.

(*b*) *At Capernaum again.*

καὶ ἔρχεται. The Sermon on the Mount (n. on 14) and the return to Capernaum must have occurred between the call of the Twelve and this next incident.

οἶκον, presumably Peter's house: cf. i. 29.

21. **οἱ παρ' αὐτοῦ**, lit. 'those from His side', i.e. either His family or His disciples, or both: His family are mentioned as present in 31. Their object was probably to save His life. In the interval before their arrival occurred the incident described 22—30.

ἐξέστη, n. on ii. 12.

22. **οἱ γραμματεῖς κτλ.** A regular deputation sent from the capital to watch the famous new Teacher, perhaps the same persons as those mentioned in ii. 6. The occasion of their remark seems to have been the cure of a blind and dumb demoniac (Matt. xii. 22).

Βεεζεβούλ. The derivation is uncertain: it was apparently the name of a heathen god, and so was applied derisively to the Evil one from the curious belief that the 'gods' of the heathen, instead of being *nothing* at all, were evil spirits. The charge made here, that Jesus' cures were made by what in England used to be called 'black magic', was also made at Jerusalem (John vii. 20). The Scribes meant that it is the Prince of the demons who controls his subordinates: Jesus' answer is that His power over them is that, not of a *ruler*, but of an *enemy*.

23. **προσκαλεσάμενος.** Apparently they did not speak for Him to hear, but He divined their thoughts, and accepted their challenge.

ἐν = 'by the power of'.

παραβολαῖς, derived from *παραβάλλω*, 'to lay one thing alongside of another', and so 'to compare'. Hence the literal meaning of *παραβολή* is 'comparison', and it is used for various *indirect* or *figurative* ways of speaking, e.g. 'a dark saying', 'a proverb' (as here), 'an illustrative story'.

Σατανᾶς. Jesus does not use the contemptuous nickname Beezebul, but the regular name 'the Adversary' (cf. i. 13), which is suited to the solemnity of what He is going to say.

24—26. The 'proverbs' of the Divided Kingdom and the Divided House are illustrations: Καί at the beginning of 26 introduces the application, and may be rendered 'So'. The argument is:—'If a house or kingdom divided against itself must fall, *so* Satan's power must fall, if he turns upon himself, as must be the case if he, the Prince of evil spirits, enables me to cast out evil spirits'. This is an appeal to common sense, what we call a *reductio ad absurdum*: Satan is not likely to act against himself, to commit suicide as it were. The illustrations are stated as 'general' conditions in present or future time, expressed by *ἐάν* with subjunctive (='if ever'), while the application (26) is made an 'ordinary' condition, expressed by *εἰ* with indicative: i.e. it is dramatically taken for granted that it is as the Scribes say: 'if Satan *has risen*', instead of the more obvious 'if Satan *should rise*'.

27. As usual (nn. on ii. 27, 28, iii. 4) Jesus, having dealt with the adversaries' objection, now goes on to expound His own teaching and claims. In the following 'proverb' *τοῦ ἰσχυροῦ* means of course Satan, and the argument is 'He that overcomes Satan cannot be Satan himself, bnt must be One stronger than Satan, *i.e.* God'. Here then, as in ii. 10, when He forgave sins, Jesus claims more than human power.

28. **ἀμὴν λέγω ὑμῖν.** This formula always demands attention for a specially solemn saying.

ὅσα = *ὅσας βλασφημίας*.

ἐάν. Used in late Gk., like *ἄν*, to make a relative word indefinite.

29. **εἰς τὸ πνεῦμα τὸ ἅγιον.** It is the Holy Spirit of God by which Jesus casts out evil spirits, and the Scribes have actually identified Him with the spirit of Evil.

εἰς τὸν αἰῶνα, lit. 'for the age', i.e. the *next* age; what we call 'the next *world*'.

ἔνοχός ἐστιν, lit. 'is still bound by', 'remains under the guilt of'.

αἰωνίου ἁμαρτήματος, 'a sin which goes on into the next life', i.e.

which cannot be forgiven in this life. One who thus deliberately calls good evil shuts himself out from repentance, and therefore from the forgiveness, which can only come through the Spirit whom he denies.

30. **ὅτι ἔλεγον κτλ.** A note of the writer, to make it clear that Jesus' words had particular reference to the Scribes' blasphemy. It is not implied that they had actually by their careless words committed the sin against which this solemn warning was uttered: He spoke in warning rather than in condemnation. The warning is also found in a more general context in Luke xii. 10.

31—35. Luke (viii. 19—21) places this incident *after* the teaching by parables.

31. **οἱ ἀδελφοὶ αὐτοῦ.** The natural explanation of this phrase is that these were sons of Joseph and Mary (and, if so, younger than Jesus), or else sons of Joseph by a former marriage (and in that case older than Jesus). Their names James, Joses (=Joseph), Judas and Simon are given vi. 3. Two of them at least, James and Judas (n. on 18), afterwards became followers[1]. Their coming on this occasion is explained by 21.

στήκοντες, from a late Gk. verb *στήκω=ἕστηκα.*

33. **αὐτοῖς**, the *ὄχλος*, not His brethren. Jesus uses the interruption of His discourse as an occasion for teaching a lesson. The wide sense which He gives to the relationships of 'son' and 'brother' explains the hard saying in x. 29.

35. The words explain why He must resist even the appeal of natural affection in obedience to a higher call: cf. the rule given Matt. x. 37. But that He did not cast off His relations is shewn by His words on the Cross about His mother (John xix. 26, 27), and is implied in the fact that some of his brothers came to believe on Him (n. on 31): see also Acts i. 14.

(*c*) *By the Lake side; teaching by parables.*

IV. 1 foll. We come now, with the first recorded 'parable' (in the ordinary sense of the word), to a new stage in Jesus' teaching. So far He seems to have simply called men to repentance and proclaimed the Kingdom (i. 15) and its laws, and (in the conflict with the Pharisees) the nature of the authority which He claims has been declared. He now begins to explain in parables what 'the Kingdom' means.

1. **πάλιν**, as in ii. 13, iii. 1. The last incident happened in 'the house'.

[1] Lightfoot's *Galatians*, 'The Brethren of the Lord.'

ἤρξατο marks a new departure: n. on i. 45.

πλοῖον, presumably the boat mentioned iii. 9.

2. **ἐδίδασκεν,** imperf. '*began* to teach'.

παραβολαῖς, n. on iii. 23. This is the most familiar use of the word. It is instructive to compare Parables with other indirect ways of teaching, e.g. Fables and Allegories. The imagery of Jesus' parables is often taken from something which was in sight at the time: e.g. it is likely enough that His audience could see from the beach a man sowing a cornfield on the slopes which run down to the Lake[1].

3. **ἀκούετε.** He calls for careful attention at the beginning and at the end of the parable (9).

ὁ σπείρων. The article is 'generic': cf.

"The hand of *the* reaper
Takes the ears that are hoary".

4. **ὃ μέν,** in class. Gk. *τὸ μέν*; cf. xii. 5.

παρὰ τὴν ὁδόν, i.e. the trodden pathway across the field.

5. **τὸ πετρῶδες**='the rocky part', i.e. where the native rock came nearly to the surface (not 'stony', as in A.V.).

καὶ ὅπου. *καί* is explanatory, ='namely'.

7. **τὰς ἀκάνθας,** 'the thistles' or some such plant, i.e. an unweeded part of the field.

8. **εἰς...ἐν...ἐν.** *Εἰς*='as much as', *ἐν*='consisting in': but there seems to be no special point in the change of preposition.

ἑκατόν. Not an unheard-of crop in the fertile parts of Palestine[2]. This part of the parable is shortly put: note that there are three degrees of fruitfulness corresponding to the three degrees of unfruitfulness.

9. **ὃς ἔχει κτλ.,** n. on 3, *ἀκούετε.* The formula implies that the story is more than a story, and that therefore the hearers must *think,* if they wish to understand. (The formula occurs six times in the first three Gospels, and commonly in Revelation: possibly it was one used by the Rabbis.) It is characteristic of Jesus' teaching that His meaning is seldom on the surface, and this method ensures that the lesson will be better remembered, because it was at first puzzling. Even when He did not use parables, His teaching often took the form of a hard saying, or paradox (i.e. an apparent contradiction of common sense), such as "To him that hath shall be given[3]". The parables have become so

[1] On the Parables generally see Trench, *On the Parables*; Bruce, *The Parabolic Teaching of Christ*; Hastings, *D. B.*, 'Parables'.

[2] Merrill, *Galilee*, ch. v.

[3] Latham, *P. P.*, ch. x.

familiar that we are apt not to appreciate the difficulties which their original hearers must have had in applying them.

10. **κατὰ μονάς.** An adverbial phrase, found also in class. Gk.

τὰς παραβολάς, i.e. about His use of parables generally.

11. **τὸ μυστήριον.** In class. Gk. a *μυστήριον* is a secret form of worship symbolizing a secret doctrine, e.g. the Eleusinian mysteries, in which was declared to the 'initiated' a doctrine of the future life: 'inner teaching reserved for a chosen few' seems then to be the meaning, as the word is used here: i.e. the revelation is made first to the disciples, and *through* them to a wider circle, even as in the O.T. dispensation revelation was made *through* the Chosen Race to the other nations of the world. The special 'mystery' here spoken of is the revelation of spiritual truths by their earthly counterpart.

τῆς βασιλείας τοῦ θεοῦ. The phrase means the same as 'the Kingdom of heaven', which is found so often in Matthew.

ἐκείνοις, i.e. those who just now listened on the shore.

τοῖς ἔξω, i.e. those to whom the 'mystery' is not yet revealed: such phrases were used by the Rabbis of Gentiles or lax Jews: cf. 1 Cor. v. 12.

12. **ἵνα βλέποντες κτλ.** The words are adapted from Is. vi. 9, 10, where they form part of the commission given to the prophet (note the difference between *βλέπειν* and *ἰδεῖν*). The results of the preaching on those who will not take it to heart are described in Hebrew idiom by a sort of pathetic irony, as *intended* by the preacher: it is inevitable that many should be indifferent or inattentive to the words whether of the Prophet or of the Messiah, and so this result is spoken of as though he had intended it: by being thus stated the pathetic appeal gains in force, since no one who heard either Isaiah or Jesus could suppose that in a *literal* sense he *intended* that his preaching should fail. (It is possible that, in including the clause *μή ποτε ἐπιστρέψωσιν κτλ.* Mark goes beyond what our Lord actually quoted: in Luke's report (viii. 10) this clause is not included, though it is found also in Matthew.)

13. **οἴδατε,** late Gk. form for *ἴστε.* The word does not mean quite the same as *γνώσεσθε* below: *οἴδατε*='recognize', *γνώσεσθε*='learn by experience'.

πάσας τὰς παραβολὰς almost='all *My* parables', i.e. all that are yet to come.

14 foll. Several points in the parable are left unexplained in the interpretation which follows. (1) 'The Sower' is not identified: he stands not simply for God or for His Messenger, but for the Agency

generally by which 'the word' is made known, and includes therefore the preaching of the word through Christ and through His Church[1]. (2) Again, one might expect the various kinds of *soil* to mean the various *kinds of hearers*, but the latter are as a matter of fact apparently identified with the *seed* (*οἱ σπειρόμενοι, οἱ σπαρέντες*): i.e. in the interpretation the seed means *the various qualities of plant produced by sowing the seed in various types of soil.* (However, since *ἡ γῆ σπείρεται*='the earth is sown', it is possible that *οἱ σπειρόμενοι, οἱ σπαρέντες*= 'those who receive the seed': but the prepositional phrases *ἐπὶ τὰ πετρώδη* etc. make this interpretation difficult.) (3) Note also that a form of expression is used which mixes the interpretation with the imagery of the parable: e.g. 'those who are sown on the rocky ground are they who, when they hear the word etc.' would be more logically expressed 'the plants raised by sowing on the rocky ground stand for those who, when they hear the word etc.'

15. A complicated sentence with very rough grammar: supply *σπαρέντες* after *παρὰ τὴν ὁδόν*, and translate *καὶ ὅταν* as if it were *οἵ, ὅταν*: the relative is required, instead of *καί*, to make the construction regular, as in the next sentence.

17. **σκανδαλίζονται.** *σκάνδαλον*='a stumbling-block', the verb means lit. 'are made to stumble': 'to make to stumble' is the old English sense of 'to offend' from Lat. *offendo*.

19. **τοῦ αἰῶνος**, lit. 'the (present) era'.

20. **οἱ...σπαρέντες.** The aor. means 'who (in the parable) were sown': *οἱ σπειρόμενοι* above is general.

The four classes of hearers described may be called in less picturesque language (1) the spiritually dull, in whom the word produces no result at all, (2) the thoughtlessly impulsive, in whom it produces no lasting result, (3) the half-hearted, who give to it only a part of their attention, (4) the whole-hearted, to whom it is all in all. Examples of these types may be taken from our Lord's immediate followers, e.g. the man who said "Lord, I will follow thee whithersoever thou goest", but was rejected by Him, is an example of class (2) (Luke ix. 57), Judas Iscariot perhaps of class (3)[2].

21, 22. This passage is an appendix to the interpretation of 'The Sower' (after which in Matt. xiii. several other parables are added): it is important to grasp the connexion, which is not obvious to anyone familiar only with the Western *direct* methods of teaching. The little

[1] Hort, *Village Sermons*, 57 foll.

[2] Bruce, *The Parabolic Teaching of Christ*, ch. i.

parable of the Lamp corrects a possible misunderstanding. From the use of the words μυστήριον and τοῖς ἔξω (11) the disciples might perhaps have supposed that the Master's teaching was meant to be confined to a select circle: but He now teaches that His meaning is only hidden from the multitudes in order that hereafter the disciples may make it known. The homely comparison is taken from the furniture of an ordinary Galilean house: hence the articles, ὁ λύχνος, τὸν μόδιον etc.: '*the* lamp', '*the* lampstand', '*the* bushel-measure' are those which would be found in every house.

21. **μήτι**=Lat. *num*: 'surely it is not'.

ἔρχεται, i.e. 'is brought into the room'.

If we are to interpret the details strictly, 'the lamp' is the teaching, 'the lampstand' the disciples, who are first to receive the light and then to diffuse it.

μόδιον is a Latin word, adopted into Greek.

23. n. on 9; i.e. 'You must be attentive, if you are to spread the light instead of burying it'.

24, 25. Two more proverbial sayings, addressed to the disciples as the hearers of the Word, and both referring to 'spiritual perception'. The first means 'Attend well, since you will profit by the teaching which you impart to others in proportion to the attention which you give to it' (cf. the saying *docendo disces*): the second 'The more capacity you have for learning, the more will be imparted to you: while, if you have no capacity for learning, you will go backward instead of forward' (the faculty of learning will, in modern language, 'atrophy' for want of use). This last saying is in the form of a paradox (n. on 9). It is obvious that it must be explained by its context: it has nothing to do with *property*. Both sayings were apparently used several times by our Lord, and not always with the same application[1]. Possibly they were proverbs already in common use. The other contexts in which these sayings occur are Matt. v. 15, vii. 2, x. 26, xxv. 29, Luke vi. 38, xi. 33, xii. 2, xix. 26, besides the parallel passages Matt. xiii. 12, Luke viii. 16—18.

26—29. This parable is the only one peculiar to Mark.

26. From this point Jesus' words appear to be addressed again to the people generally.

ὡς βάλῃ. Irregularly expressed: we should expect either ὡς ἐὰν ἄνθρωπος βάλῃ, or ὡς ἄνθρωπος βαλών.

27. **βλαστᾷ**, pres. subj. from βλαστάω=βλαστάνω.

[1] Latham, *P. P.*, ch. x.

28. **αὐτομάτη**, i.e. apart from the agency of man. Man sows and man reaps, but what goes on between is independent of his action.

εἶτεν, a rare form of *εἶτα*.

29. **παραδοῖ** = class. *παραδῷ*, aor. subj. act. The sense is intrans.: either 'permits', or 'yields (itself)'.

εὐθὺς—θερισμός, freely quoted from Joel iii. 13. Jesus, doubtless like other Jewish teachers, often drops into O.T. language, much as a modern preacher almost unconsciously uses Scriptural turns of expression. The practice implies familiarity with the O.T. literature.

ἀποστέλλει τὸ δρέπανον. A picturesque way of saying 'sends the *reapers*': the subject is *ἄνθρωπος*, as in 26, 27.

παρέστηκεν, 'is ready to hand'.

The sense of the parable is clear:—Christ 'sows' the field of the 'Kingdom of God', and will reap it hereafter; meanwhile it grows mysteriously. For the phrase *ἡ βασιλεία τοῦ θεοῦ* see n. on i. 15. Here it is the ideal kingdom of Christ's subjects, to some extent realized in the Church on earth: see last n. on 32. In a more restricted sense the parable illustrates the effect of the Gospel on the *individual* man.

30. **πῶς.** The question is meant to arouse the interest of the hearers: this is of course a common method with all preachers.

παραβολῇ here = 'comparison': n. on iii. 23.

31. **ὡς κόκκῳ.** A confusion of two constructions, *ὡς κόκκον θήσομεν* and *κόκκῳ ὁμοιώσομεν*.

σινάπεως. There is a kind of mustard which grows into a tree-like plant in the semi-tropical Jordan valley. It is chosen here as a garden herb whose seed is very small ('small as mustard-seed' being a common comparison among the Jews), while the plant grows to a great height. Possibly a large specimen, with birds perching on it, was in sight as Jesus spoke.

μικρότερον ὄν. Irregularly expressed: we might have expected something like *μικρότερον μέν ἐστιν...ἀναβαίνει δέ*: the second *καὶ ὅταν* picks up the first, the words *μικρότερον—γῆς* being inserted, as it were, parenthetically.

πάντων τῶν σπερμάτων. Of course only *garden* herbs are included in the comparison.

32. **ὑπὸ—κατασκηνοῖν.** The language recalls Dan. iv. 12, where also a 'tree' symbolizes a 'kingdom': also Ezek. xvii. 22—24, xxxi. 3—9. *κατασκηνοῦν* is the class. form of the infinitive.

This parable illustrates the rapid growth and far-reaching power of the Kingdom. Its earliest fulfilment is shewn in the spread of the

Gospel, at first the religion of a handful of disciples, and then that of the Roman empire.

Note that all the three parables of 'the Kingdom' in this chapter are *agricultural*: the subject of *seed* runs through them all, and one common lesson runs through them all, viz. that the *ground*, i.e. the human spirit, is all-important. The three illustrations shew respectively (1) the *various* effects of the preaching of the Kingdom ('Sower'), (2) its *mysterious* growth ('Seed growing by itself'), (3) its *rapidity* of growth, and universality ('Mustard seed'). The 'Sower' alone might have suggested a despondent view of the future of the Kingdom, which is corrected by the other two prophetic parables. The 'mustard seed' is given by Luke (xiii. 18, 19) in a quite different context, in which however it does not seem out of place. This suggests that Jesus may have *repeated* His parables: see n. on 24, 25.

33. I.e. the above three parables are to be taken only as a selection from Jesus' teaching at this period: Matthew (xiii.) gives five more, all bearing on the 'Kingdom'.

τὸν λόγον, 'His message': cf. ii. 2.

καθώς, i.e. because only in 'analogies' (parables) could they understand the 'revealed secret' ('mystery').

34. **ἐπέλυεν**, e.g. the explanation of 'the Sower', 14—20.

(*d*) *Expedition to east side of the Lake.*

35. **ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης**, i.e. late in the afternoon of the day on which He had spoken the above parables.

36. **ἀφέντες.** Matthew (viii. 18—22) inserts here the account of answers given to two men, one impulsive, the other deliberate, who wished to follow Jesus, perhaps in consequence of the teaching just recorded.

ὡς ἦν, i.e. without going ashore to make any preparations for the expedition: cf. John iv. 6.

ἄλλα πλοῖα. No more is heard of these: probably they put back when the storm came on.

37. **λαῖλαψ μεγάλη.** Such sudden squalls are very common on the Lake: they come down from the ravines of the mountains on the West side[1]. Some of the Cumberland lakes are subject to the same danger.

ἐπέβαλλεν, intrans. 'were dashing into'.

[1] G. A. Smith, *H. G.*, 441 foll.

38. **τὸ προσκεφάλαιον**, lit. 'the head-rest': either a small platform in the stern for a 'passenger', or a rower's cushion.

καθεύδων. This is the only place where our Lord is mentioned as sleeping: but it is implied in passages where He is stated to have been up all night, as though that were something exceptional.

39. **ἐπετίμησεν κτλ.** Note that the sea and wind are personified: this dramatic way of speech is characteristically oriental.

πεφίμωσο. Note on i. 25: the perfect denotes completeness.

ἐκόπασεν, lit. 'grew weary'. The personification is kept up.

40. **οὔπω**, i.e. 'after all that you have learnt'.

41. **ἐφοβήθησαν.** This was a totally different kind of fear, having no connexion with cowardice.

τίς ἄρα; 'who, think you?'

καὶ ὁ ἄνεμος, i.e. the elements as well as the unclean spirits. To these fisherfolk the dangers of the sea seemed greater than that of evil spirits. The calming of the Lake was doubtless meant not merely to relieve them of their present fears: we may say perhaps that it had two further objects;—(1) it was a 'parable' of the calming effect of His presence in all times of trouble, (2) it prepared them for belief in His divine power over the forces of nature: such miracles prepared the way for belief in the crowning miracle of the Resurrection. Such 'preparation' of men's minds to receive great new ideas seems to have been part of Jesus' plan of teaching: see nn. on v. 39, vi. 41, ix. 4 for other instances[1].

V. 1. **τὸ πέραν τῆς θαλάσσης.** The character of this district east of the Lake is quite different to that of the Western shores: there was a considerable Greek population[2].

Γερασηνῶν. In Matt. the people are called 'Gadarenes', which is another reading here and in Luke: the best text of Luke agrees with Mark, and there is in all three Gospels another inferior reading 'Gergasenes'. The well-known town of Gerasa was 30 miles from the Lake, so that Mark's phrase cannot refer to a district near that place: Gadara again was an important place six miles from the Lake. It is suggested that the *district* of Gadara may have at this time extended to the Lake, and that the incident may have occurred in this district (which suits Matt.'s account), and near an obscure town called Gerasa or Gergesa (which suits the accounts in Mark and Luke and explains the 'inferior reading'): thus the reading 'Gadarenes' may have been meant, by

[1] Latham, *P. P.*, 88, 94.
[2] G. A. Smith, *H. G.*, ch. xxviii. Hastings, *D.B.*, 'Decapolis'.

mentioning a well-known place in the neighbourhood, to indicate the district generally to readers at a distance, while the reading 'Gerasenes' (or 'Gergasenes') would be intelligible to those who knew of the obscure lake-side Gerasa (or 'Gergesa'): the latter may have been, as asserted by Origen and Jerome, both of whom knew Palestine, the true name of this place, and may naturally have been confused with the better known Gerasa 30 miles away[1].

There is at least one place on the E. shore which answers to the description, viz. where there are signs of ancient tombs and where the hills descend steeply into the water.

2. **ἄνθρωπος.** Matt. mentions *two* demoniacs, though otherwise his account agrees, as far as it goes. Mark's account, which is very full, is probably the more correct, but the variation only affects the externals of the story.

ἐν, 'in the power of': n. on i. 23.

3. **τοῖς μνήμασιν.** The word means the same as *μνημείων* above. Rock-caves, which may have been used for tombs, occur in several parts of the district. No sane man would have entered a tomb, since to do so incurred pollution.

3, 4. **καὶ οὐδὲ—δαμάσαι.** These words seem to reflect what the people of the country told the disciples.

4. **δαμάσαι.** The man is spoken of almost as a wild beast: extraordinary muscular strength is often found in maniacs.

5. **νυκτὸς καὶ ἡμέρας,** '*by* night and *by* day': the accusative would mean '*all* night and *all* day', as in iv. 27.

7. For the demoniac's appeal, see n. on i. 24. The phrase 'most high God' was in use by Gentiles as well as Jews, and seems to have been used specially as a formula for 'exorcizing' evil spirits: it may thus have become familiar to this demoniac: cf. Acts xvi. 17.

ὁρκίζω. This too was a word which the demoniac had perhaps often heard used by those who tried to 'exorcize': here of course it means simply 'solemnly appeal to'. *σέ* is direct object of *ὁρκίζω, τὸν θεόν* is 'internal accusative' defining the *ὅρκος*: cf. Acts xix. 13.

8. **ἔλεγε.** 'He was saying', while the demoniac cried to Him.

9. **τί ὄνομά σοι;** The question seems to shew that something in the man's appearance excited Jesus' special interest: perhaps He saw possibilities in him, in spite of his affliction. This is borne out by the fact that He gave him afterwards a commission to preach (n. on 19).

[1] G. A. Smith, *H. G.*, 459. Hastings, *D. B.*, 'Gadara' etc. W. H. II. Notes, p. 11.

Λεγιών. A Latin word: it was suggested doubtless by the Roman soldiery, from whom the inhabitants at times suffered much. The full strength of a legion was nominally 6000. It seemed to this man that he was possessed by demons as numerous and as cruel as a whole Roman regiment. In his words singular and plural forms are mixed: he speaks sometimes in his own person, sometimes as *one* demon (7, *μή με βασανίσῃς*), sometimes as a host of demons. For the nature of the delusion, see n. on i. 24, and for a similar grammatical construction, cf. ix. 20[1].

10. **παρεκάλει.** 'The demons' is the subject, but the verb is singular, as they are identified with the man, with whose voice they speak.

ἵνα. Used, like *ὅπως* with fut. in class. Gk., to express 'indirect petition'.

ἔξω τῆς χώρας. This appeal is clearly made in the man's own person (in spite of the plurals): he clings desperately to his own land.

11. **πρός,** 'on the side of' the hills running down to the Lake.

12. **παρεκάλεσαν.** Here the spirits, regarded now as distinct from the man, are the subject, and so the verb is plural.

It must be remembered that the writer shares fully in the belief, then universal, in 'possession', and this belief may well have coloured his account of an incident, which a modern writer would probably describe differently, without affecting its substantial accuracy. Our Lord's cure of the man and the subsequent incidents are to us the most important part of the story: an exact report of the maniac's excited utterances is hardly to be expected, nor is it of great importance.

χοίρους. The owners of the swine can hardly have been strict Jews, as the keeping of swine was forbidden by the Law.

13. **ὡς δισχίλιοι.** A vague number, perhaps due to an exaggerated account derived from the herdsmen: it bears no obvious relation to the 'Legion' of demons.

In the sequel of this miracle, as in the withering of the Fig-tree (xi. 20—23), our Lord performed a work of *destruction*, which is all the more remarkable that all His other miracles were works of beneficence. The explanation must lie in the fact that He wished, by doing something which in Him was startling, to emphasize some important lesson. The 'stampede' of the maddened swine would make the disciples wonder why He thus sanctioned the destruction of property which was

[1] On the nature of Demoniac Possession, see Excursus in Plumptre on St Matthew; Moorhouse, *The Teaching of Christ*; Hastings, *D. B.*, 'Jesus Christ'.

valuable (though possibly illegal): even His miracles of healing generally contained some lesson for the bystanders (ii. 9, n.). It would seem that here He wished to shew by a striking 'object lesson' how great was the power of evil, of the 'strong man armed', whom He, the 'stronger man' (iii. 27) was able to control. At all events the cured demoniac could never forget such a demonstration of the fearful strength of the evil from which he had been delivered: it was shewn to him, *after* he had become sane, in a form which would appeal to his outward senses, while, if he had been simply cured, he would probably have retained at most a vague recollection of his insanity. This explanation is supported by what we read in 18—20, viz. that he wished to become a follower of Jesus, and was commissioned by Him to preach to his countrymen, using his own cure as the text. Since Jesus, after this incident, seems at once to have returned to the W. shore, it may even have been that He deliberately chose this method of preaching to the people on the E. side, and had in fact crossed the Lake for the express purpose of healing this maniac and then sending him out as His messenger: the way was thus prepared for Jesus' own later visit to the district (vii. 31), when He was well received.

14. **τὴν πόλιν**, presumably Gerasa (n. on 1).

15. **καθήμενον**, in the attitude of a disciple: Luke makes this clearer by adding 'at his feet'.

ἱματισμένον, clothed in an upper garment (*ἱμάτιον*), perhaps lent him by one of the disciples: or a considerable interval may have elapsed, during which he had gone to some house and returned.

17. **ἀπελθεῖν**. They feared for the loss of more property.

19. **ἀπάγγειλον**. The cured demoniac was to act as a 'forerunner' of Jesus (see end of n. on 13), who would visit the district later (vii. 31), and so he was to tell his cure abroad. On the other hand in Galilee, where He was actually teaching, such premature announcement of Him was a hindrance, and He accordingly forbade the cured leper to publish his cure (i. 44).

ὁ κύριος in the O.T. sense (Luke has *ὁ θεός*) i.e. Jehovah, the God of Israel: the name would have special force in a district which contained many heathen: cf. Matt. xv. 31.

20. **ἤρξατο** marks that his preaching was the beginning of a new and important development: n. on i. 45.

τῇ Δεκαπόλει, a loosely used term for a confederation of Greek cities E. of the Lake, including in some lists even Damascus. Here it stands generally for the region about the E. shores.

ἐθαύμαζον. Cf. 15, *ἐφοβήθησαν.* At first the people were alarmed: then wonder took the place of fear, when they reflected on the incident, and perhaps the loss of property came to seem a small thing in comparison with the appearance among them of the great Healer. Thus their interest and curiosity were thoroughly aroused, and they were the better prepared to receive the visit for which this appearance was a preparation (vii. 31): some at least of these people then confessed "He has done all things well" (vii. 37).

(*e*) *Return to west side of the Lake.*

21. **τὸ πέραν**, presumably Capernaum.

ἐπ' αὐτόν, lit. '*upon* him'. The preposition indicates the eager haste of the crowd.

22—43. Matt. places this incident in a different context (ix. 18—25).

22. **ἀρχισυναγώγων.** There were one or more of these officers, according to the size of the synagogue. They had the general management of it (n. on i. 21), but of course they were not *priests* in any sense: priests were attached to the Temple only.

Ἰάειρος. The same name as Jair, one of the 'Judges' (Jud. x. 3).

πίπτει. The man's humility was the more marked because of his high social position.

23. **θυγάτριον.** An affectionate diminutive: Mark has several such forms: cf. vii. 25, 27, viii. 7, xiv. 47.

ἵνα...ἐπιθῇς. The constr. is elliptical, as is natural in Jair's emotion: supply a verb such as 'I pray you', and for *ἵνα*, see n. on 10.

ἐπιθῇς τὰς χεῖρας, 'laying on of hands' was common with the Jews, and denoted blessing or healing (cf. the blessing by Jacob of his sons, Gen. xlviii. 14). Jesus frequently made use of this well-known symbolic action.

24. **ἀπῆλθεν.** Apparently He was seated and about to resume His teaching of the people.

25. **οὖσα ἐν,** lit. 'being in the power of'; 'suffering from': cf. 2, *ἐν πνεύματι ἀκαθάρτῳ.*

26. **τὰ παρ' αὐτῆς,** lit. 'all that went out from her', by the well-known Gk. 'pregnant' idiom: we say 'all that she had', 'all that was *with* her': cf. iii. 21, *οἱ παρ' αὐτοῦ.*

μηδέν. The *μή* with a participle is not conditional, as in class. Gk.: here it reflects the woman's own feeling: n. on ii. 4.

27. **τὰ περὶ**, 'the things said about'.

τοῦ ἱματίου, viz. the blue edge ('hem') of the outer garment, required of every Jew by the Law: to it were attached tassels at the four corners[1]. In Matt. xxiii. 5, Jesus censures those who exaggerated the width of the 'edge' for display.

28. **ἔλεγεν** = 'she kept saying': this shewed the faith which enabled her to be cured.

κἄν means no more than *καί*. See n. on vi. 56.

29. **μάστιγος**. Cf. iii. 10. **ἴαται**, perfect passive.

30. **τὴν ἐξ αὐτοῦ δύναμιν**, 'the power which proceeded *from* Him': we should say 'the power which was *in* Him': cf. n. on 26.

ἐξελθοῦσαν. Participle after the verb of perception, *not* (apparently) to be taken with *τήν*.

The phrase (in the estimation of the writer) shews that our Lord's healings were not performed without some cost to Himself, so to speak. Cf. ix. 29, where He says that a demoniac cannot be healed without *prayer*.

31. **οἱ μαθηταί**. Luke attributes the hasty question to Peter.

32. **ἰδεῖν**. Inf. of purpose. It is implied that He did not know who it was: but in any case He would wish the woman to declare herself, that He might reassure her and tell her *how* she was cured (n. on 34).

33. **φοβηθεῖσα καὶ τρέμουσα**. By touching Jesus she had made Him ceremonially 'unclean'.

34. **θυγάτηρ** = class. *θύγατερ*, vocative.

ἡ πίστις κτλ. Note the emphatic order: she needs to be told that her cure is not due to any magic influence, but that her own faith was a necessary element in the cure: cf. n. on i. 41.

On this story is founded the well-known legend of St Veronica.

ὕπαγε εἰς εἰρήνην, 'pregnant' construction: lit. 'enter in and enjoy peace'.

35. **ὅτι**. Often in N.T. Gk. inserted even before a direct quotation.

σκύλλεις. *σκύλλειν* lit. = 'to tear': the name of the fabulous monster Scylla (= *Σκύλλα*) is connected with it. The question shews that they believed Jesus to be able to heal, but not to raise the dead. He had already brought back to life a widow's son at Nain (Luke vii. 11—17), but that was not in this district.

[1] For the dress worn by our Lord, see Edersheim *Life*, I. 620 foll.

36. **παρακούσας**, lit. 'hearing aside' (or 'mis-hearing'), i.e. 'neglecting to hear', 'acting as though He heard not': He went on to the house *disregarding* the news which seemed to make His going useless. (If *παρακούσας* has its other sense '*over*-hearing', the meaning must be '*though* He overheard'.)

μόνον πίστευε. See nn. on 34 and i. 41.

37. **τὸν Πέτρον κτλ.** These three disciples of the 'inner circle' were alone admitted to be present at the Transfiguration (ix. 2), and at Gethsemane (xiv. 33): probably on other occasions also, like the present, where privacy was desirable. So important an occasion needed witnesses, that its teaching might not be lost (for each work of healing was a lesson to the disciples), but a large number of spectators would have been out of place: these three would be discreet and not publish the miracle inconveniently.

38. **θόρυβον κτλ.** The house was full of noisy professional mourners, numerous because Jair was a man of position. It was their duty to howl aloud, a demonstration which is still common in the East, though indecorous to our ideas.

39. **καθεύδει**, not literally of course. The word implies a promise of speedy restoration and contains part at least of the lesson of the miracle: it shews that death is not the end. By such miracles our Lord prepared the disciples' minds to accept His own Resurrection, and such 'preparation' was an important element in His teaching: see n. on iv. 41.

κατεγέλων. As professional undertakers they ridiculed the failure, as it seemed to them, of Jair's experiment in calling in Jesus, and the ignorance which His remark *καθεύδει* betrayed.

40. **αὐτὸς ἐκβαλών.** *αὐτός* marks that He assumed authority: as when He expelled the traders from the Temple court (xi. 15). He expelled those who had no real sympathy with the faith of Jair: the parents He admitted, as well as the three disciples.

41. **Ταλειθά, κούμ.** The actual Aramaic words used by Jesus are preserved: cf. vii. 34, *Ἐφφαθά*, and xiv. 36, *Ἀββά*. There is little doubt that He spoke Aramaic always.

τὸ κοράσιον. The nom. with the art. (for vocative) is a late Gk. idiom: so also in 8, *τὸ πνεῦμα*. For the diminutive, see n. on 23.

42. **γάρ** explains *περιεπάτει*: she was of an age to walk.

43. **διεστείλατο**, lit. 'gave careful instructions'.

ἵνα μηδεὶς γνοῖ τοῦτο. See n. on i. 44, and for the use of *ἵνα* n. on 10. Here there is the additional reason for avoiding publicity, that

He intended leaving the district at once and did not wish to be hindered (see vi. 1).

γνοῖ. For the form see n. on *παραδοῖ* iv. 29.

φαγεῖν. The command shews His consideration: it also marks that the child is restored to natural life; and recalls the astonished parents to their ordinary duties.

(*f*) *Visit to Nazareth.*

VI. 1. **τὴν πατρίδα**, i.e. Nazareth: n. on i. 9.

ἀκολουθοῦσιν κτλ. This shewed that He came, not on a private visit, but in His character as a Teacher or Rabbi.

2. **διδάσκειν.** A fuller account of His address in the synagogue is given by Luke (iv. 16—30): it took the customary form of reading and explanation of a passage of the Jewish Scriptures (see n. on i. 21). He selected a passage from Is. lxi. and applied it to Himself. (But it is possible that the account in Luke refers to a different and earlier visit to Nazareth: the visit there described is placed at the very beginning of the Ministry.)

ἤρξατο διδάσκειν means 'He now *for the first time* taught': i.e. He had not done so before *at Nazareth*: cf. 7, *ἤρξατο ἀποστέλλειν*, and n. on i. 45.

σοφία. Shewn in His interpretation of the passage of Isaiah (Luke iv. 17—21).

δυνάμεις, reported from Capernaum and elsewhere.

3. **ὁ τέκτων.** This makes it probable that Jesus had actually followed the trade of Joseph, as represented in Holman Hunt's picture 'The Shadow of the Cross', and in Millais' 'The Carpenter's shop'.

ὁ υἱὸς τῆς Μαρίας. Mark never mentions Joseph: it is likely that he had died before this time: he is last heard of when Jesus was twelve years old (Luke ii. 41).

ἀδελφός. See n. on iii. 31. The four are all called by patriarchal names, viz. those of Jacob and of three sons of Jacob, Joseph, Judah and Simeon.

Ἰακώβου, see n. on iii. 18, *Ἰάκωβον τὸν τοῦ Ἀλφαίου.*

Ἰωσῆτος, nothing further is known of him.

Ἰούδα, see n. on iii. 18, *Θαδδαῖον.*

Σίμωνος, also only known by a passing mention (here and in Matt. xiii. 55).

ἀδελφαί, nothing further is heard of them.

ἐσκανδαλίζοντο, n. on iv. 17.

4. **οὐκ ἔστιν...εἰ μή.** The negative idiom is hardly English: we should express it positively 'is nowhere so little honoured as'. The saying is possibly a proverb corresponding to our 'Familiarity breeds contempt', or 'No man is a hero to his own valet'. (Cf. Tac. *omne ignotum pro magnifico est*). Because He had lived among them, they fancied that they knew all about Him: the experience is familiar enough. We may gather incidentally that, in His boyhood at Nazareth, He did not appear to be remarkably different from other boys.

συγγενεῦσιν = class. *συγγενέσιν*.

5. **οὐκ ἐδύνατο.** He was really *unable*, because the necessary faith in the patient was not forthcoming, except in a few cases; see n. on i. 41.

ἐπιθεὶς τὰς χεῖρας, n. on v. 23.

6. **ἐθαύμασεν.** Matters of ordinary observation were known to Him only by ordinary human means of knowledge: thus He had expressed real surprise at the Nazarenes' unbelief, just as in Matt. viii. 10 He expresses real surprise at the faith of the centurion of Capernaum.

Third Section.

(*a*) *Second tour in Galilee.*

διδάσκων. The additional details supplied by Matt. (ix. 35) shew that the plan of this tour was like that of the earlier one: cf. i. 39.

7. **ἤρξατο,** n. on 2. This mission was a 'new departure'.

ἀποστέλλειν. They were now fitted to become 'apostles' ('missionaries') as well as 'disciples' ('learners'): see n. on iii. 14. Matt. (x.) gives their instructions at greater length.

δύο δύο, 'in pairs': a Hebrew idiom retained in Gk.: cf. 39 *συμπόσια συμπόσια*, 40 *πρασιαὶ πρασιαί*.

It is noticeable that in Matt.'s list of the Twelve (Matt. x. 2—4) they are arranged in pairs, possibly the pairs here mentioned[1].

τῶν πνευμάτων. We learn from Matt. and Luke that they were also empowered to preach and to heal disease.

8. **ἵνα...αἴρωσιν,** n. on iii. 9.

ῥάβδον. The symbol of a traveller: cf. Jacob's words in Gen. xxxii. 10, "With my staff I passed over this Jordan".

[1] Latham, *P. P.*, 397 foll.

μὴ ἄρτον κτλ., i.e. 'no food, no bag to put any bought food into, no money to buy any food'.

ζώνην, the folds of the girdle, tied up into a sort of purse.

9. **ἀλλὰ ὑποδεδεμένους**, constr. abruptly changed, as though it had been acc. and inf. after *παρήγγειλεν*.

σανδάλια, a sign of the traveller, like the stick, cf. the description of the first Passover, Exod. xii. 11.

μὴ ἐνδύσασθαι. Two *χιτῶνες* were sometimes worn in travelling: they are forbidden to do this, but not (according to Mark) to *take* a change of clothes.

10. **ὅπου ἐάν**, i.e. 'in whatever town or village': for *ἐάν* see n. on iii. 28.

ἐκεῖ, i.e. 'in that house'.

ἐκεῖθεν, i.e. 'from that town or village'. They were to be the guests of anyone who so far accepted their Master as to be willing to entertain His messengers.

11. **μηδὲ ἀκούσωσιν.** The subject is easily understood. People who refused hospitality would certainly not be likely to listen to the new teaching, for hospitality in the East is an elementary duty.

ἐκτινάξατε τὸν χοῦν κτλ. A symbolical act, which would imply that Jesus and His followers would have no dealings with such a place. It is said that a Jew, on returning to the Holy Land from abroad, wiped his feet as if to get rid of heathen defilement: if there is here allusion to this practice, the act enjoined on the disciples would mean that they were to reject the unreceptive village as unworthy to have a place in the new 'Israel', the Kingdom of the Christ.

It is interesting to trace how far these precepts, given to the first *ἀπόστολοι*, were carried out by the apostles whose work is recorded in the Acts: e.g. at Antioch (in Pisidia) Paul and Barnabas "shook off the dust of their feet" and went elsewhere (Acts xiii. 51).

εἰς μαρτύριον αὐτοῖς, i.e. to teach them a lesson, not as a punishment or violent rebuke: the same phrase is used of the behaviour prescribed to the apostles under persecution (xiii. 9).

12. **ἵνα**, n. on iii. 9. Alike the substance and the object of their preaching was Repentance: their work was to be like the *preliminary* work of their Master on His first tour: n. on i. 15.

13. **δαιμόνια πολλὰ ἐξέβαλλον.** They could not always succeed in this, as we see from ix. 18. We may gather that their faith was not, like their Master's, constant, while faith on the part of both healer and patient was requisite for a cure.

ἤλειφον ἐλαίῳ. Oil, from its frequent use in medicine, came to be used by the disciples as the symbol of healing, and is still so used in the Roman Church. Its use was perhaps meant to aid the patient's faith by shewing a willingness to cure him: if so, we may compare it with the means of *gradual* cure used by Jesus on two occasions: see nn. on vii. 33, viii. 23.

The imperfects in this verse mean that the cures took place *from time to time*, while the aorist *ἐκήρυξαν* regards the preaching *as a whole*.

(*b*) *The fame of Jesus reaches Herod.*

14. **ὁ βασιλεὺς Ἡρῴδης.** Herod Antipas, more correctly called 'tetrarch' of Galilee and Peraea: see Introd. p. xxxii.

φανερόν. Apparently it was the mission of the Twelve and the second tour in Galilee which made Jesus' name so much better known.

ἔλεγον. Three conjectures were made: (1) that He was the Baptist come to life again, (2) that He was Elijah, (3) that He was one of the other O.T. prophets. Herod's remorse made him adopt the first view.

διὰ τοῦτο. It is implied that the Baptist worked no miracles in his lifetime (cf. John x. 41): but it was thought that, if he had come to life again, he might now appear in a new character, with miraculous powers.

ἐνεργοῦσιν κτλ., lit. 'the miraculous powers are active in him'. *ἐνεργεῖν* is generally transitive; *δυνάμεις* generally means '*acts* of power', miracles.

15. **Ἠλείας.** The manner of Elijah's disappearance (2 Kings ii.) suggested that he would come again, and this belief was bound up with the expectation of the Messiah: see especially Mal. iv. 5, 6[1], "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children", etc. John had been asked if he were Elijah (John i. 21) and had replied that he was not: therefore, the people argued, this new prophet might be Elijah, the forerunner of the Messiah.

προφήτης ὡς εἷς τῶν προφητῶν, i.e. 'a prophet, for instance one of *the* (great) prophets', such as Isaiah or Jeremiah. It was commonly expected that Jeremiah would reappear: cf. Matt. xvi. 14. This belief assumed a fantastic form[2].

[1] Stanley, *Jewish Church*, II. Lect. XXX.
[2] id. *ibid.*, 481.

16. **Ἰωάνην.** The antecedent is expressed in the relative clause.

οὗτος ἠγέρθη. Herod seems to have held the belief of the Sadducees about the resurrection of the dead, but his remorse caused him superstitious fears.

((*c*) *Parenthetical account of the Baptist's death.*)

17. **αὐτός,** 'on his own responsibility'. So far he acted of himself: for John's *death* he was less directly responsible.

ἐκράτησεν, 'arrested'. This refers to a time some way back: the arrest was alluded to in i. 14. By comparing this and the other allusions in the Gospels we find that John was still preaching during our Lord's ministry in Judaea (n. on i. 14), but was arrested before His ministry in Galilee began; from prison he sent messengers to Jesus (Matt. xi. 2). He had therefore been in prison throughout the period covered by i. 14—v. 13 (or nearly so), and the news of his death seems to have brought our Lord's second tour in Galilee to an abrupt end: cf. Matt. xiv. 12.

ἐν φυλακῇ. This was the fortress of Machaerus, on the E. side of the Dead Sea, opposite to the wilderness of Judaea, in which John had preached[1].

Herod's Galilean capital was Tiberias, on the Lake, which Jesus seems never to have visited.

διά. The prep. is explained by the next sentence.

Ἡρωδιάδα κτλ. She had been the wife of Philip, a half-brother of Herod Antipas (not to be confused with his brother Philip the tetrarch of Batanaea), and was niece to him and to Antipas (see Introd. p. xxxii). Antipas, in order to marry her, divorced his own wife, the daughter of Aretas, king of Petra (which led him into a war with Aretas) and took Herodias away from her husband.

18. **οὐκ ἔξεστίν σοι κτλ.** Such courage in the Baptist reminds us of the early prophets, e.g. Elijah before Ahab. The message was perhaps sent by John's disciples to Antipas, at some time when he was staying at Machaerus, which was a palace as well as a fortress.

19. **ἐνεῖχεν,** intrans., 'had a grudge against him', or, possibly, 'kept an eye on him'. Antipas was content to keep John in prison, without further punishment.

20. **ἐφοβεῖτο.** This accounts for what was said in 16. Matt. says that Herod was afraid of the *people*.

[1] G. A. Smith, *H. G.*, 569, 570.

συνετήρει, 'kept him safe' is probably the meaning.

ἀκούσας κτλ. Probably he sent for him from time to time, and was impressed by him, but, like Ahab when pressed by Jezebel, he was overborne by his 'evil genius', his wife.

πολλά, adverbial, with *ἠπόρει*.

21. **γενεσίοις** = class. *γενεθλίοις*.

The keeping of birthday feasts was perhaps imitated from a custom of the Roman emperors.

τοῖς μεγιστᾶσιν κτλ. Three classes are mentioned; civil officers, officers of Herod's army, and leading Galilean Jews.

22. **τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος.** This reading, although it is the best supported, is probably a 'primitive error', due perhaps to an attempt to give the girl a name[1]: it implies that the girl was daughter of Antipas and Herodias and was called after her mother. Most likely the reading *τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος* gives the true sense: 'the daughter of Herodias herself', i.e. of Herodias by her first husband Philip: 'herself' emphasizes the degradation of a 'queen's' daughter dancing in this way to amuse the men after their feast: such dancing was one of the Greek customs introduced by the Herods, but even the Greeks would not have allowed a free woman to behave in this way. The girl's name was Salome: she afterwards married Philip the tetrarch.

ἤρεσεν. The subject is 'the dancing' understood.

23. **ὤμοσεν.** The writer is clearly thinking of the very similar scene between Esther and Ahasuerus (Esth. v. 3).

24. **ἐξελθοῦσα.** Her mother was of course not present at the men's feast.

25. **μετὰ σπουδῆς.** These words shew that the girl too was guilty, and not merely the tool of her mother.

θέλω ἵνα. See n. on iii. 9. In modern Gk. *ἵνα* with subjunctive has supplanted the infinitive.

ἐξαυτῆς. (= *ἐξ αὐτῆς τῆς ὥρας*, 'from the very moment'.) If the execution could be carried out at once, the feast must have taken place at Machaerus.

ἐπὶ πίνακι. The vile suggestion is that John's head will be a sort of choice dish to crown the banquet.

27. **σπεκουλάτορα** a Latin word = *speculatorem*. Here an officer of the army employed as an executioner. Other Latin words in Mark are *δηνάριον, κῆνσος, κεντυρίων, κοδράντης*. See Introd. p. **xx**.

[1] W. H., II. pp. 292, 293.

28. **τὴν κεφαλήν.** The cathedral of Amiens claims now to possess the head.

29. **οἱ μαθηταί.** It does not seem that John's preaching died out at his death: see Acts xix. 3.

πτῶμα, see n. on xv. 45. Here the word seems to be used in a sort of pitying sense, the corpse being *headless* ('the trunk' as it were).

(*d*) *Return to the Lake: crossing to shore near Bethsaida.*

30—44. The feeding of the 5000 is the only miracle recorded by all four evangelists. John's account (vi. 1—14), with its interesting additional details, should be carefully compared.

30. **συνάγονται οἱ ἀπόστολοι.** Now that they have been on their first 'mission' (cf. vi. 7 *ἀποστέλλειν*) they are called 'envoys' instead of 'learners' (n. on iii. 14): *συνάγονται* implies that they came from different directions: Jesus had probably appointed a rendezvous, presumably near the Lake (32), and a time for their return.

31. **αὐτοί**='by yourselves'. Retirement was necessary in order to rest the 'apostles', and also perhaps because of danger from Herod, who had just put John to death. Jesus seems to have consistently avoided Herod, and never to have seen him till the day of His death (Luke xxiii. 7—12): His contempt for him is shewn by the epithet 'that fox' in Luke xiii. 32.

ἔρημον τόπον. From comparison of the accounts in Luke and John we gather that the place was near Bethsaida Julias, a town N.E. of the Lake, just beyond where the Jordan enters it, recently rebuilt by Herod Philip. To this place direct by water from the supposed site of Capernaum was about *four* miles, see n. on 45.

32. **τῷ πλοίῳ.** Cf. iii. 9.

33. **προῆλθον.** The distance by land was *ten* miles, or more: so that *προῆλθον* can hardly mean 'outwent them' (R.V.): probably the sense is 'anticipated them', i.e. (so to speak) 'came before they were wanted', Jesus having gone to this place for *retirement*.

34. **ἐξελθών**, 'when He came out of the retirement' for which He had crossed the Lake[1].

ἐσπλαγχνίσθη, n. on i. 41. Though he had tried to avoid the crowd, He did not resent their having followed Him.

[1] W. H., Introd. §§ 134—139.

ὡς πρόβατα κτλ. A reminiscence of various phrases in the O.T., e.g. 1 Kings xxii. 17 (Micaiah's vision).

μὴ gives His *thought* about them: n. on ii. 4.

ἤρξατο διδάσκειν. His teaching them was something unexpected, as He had been seeking retirement: see n. on i. 45 for the peculiar force of *ἤρξατο*.

35. **ὥρας πολλῆς** = *ὀψίας*, that word is used in 47 for a much later time.

36. **ἀγρούς**, i.e. 'farms'.

37. **δηναρίων.** A *denarius* was an ordinary day's wages, as we see from Matt. xx. 2 (cf. Luke x. 35): hence 'shilling' would be a nearer translation than 'penny', but the word is perhaps better left untranslated; the mention of modern coins is misleading, since the purchasing power of money varies greatly in different periods.

38. **πόσους κτλ.** The command conveys a gentle rebuke for their unpractical suggestion.

πέντε κτλ. We learn from John that this supply was in the possession of a lad in the crowd.

ἰχθύας, probably dried fish, eaten as a relish (*ὄψον*): see last n. on i. 16.

39. **συμπόσια συμπόσια**, a Heb. idiom: class. *κατὰ* (or *ἀνὰ*) *συμπόσια*: cf. 7 *δύο δύο*. The object of the command was to secure orderliness.

χλωρῷ. Grass is only green in the Jordan valley in spring: hence this indication helps to fix the dates of Jesus' Ministry; it harmonizes with John's statement (vi. 4) that the Passover was at hand. This latter fact accounts for the crowds: large numbers would now be on the move towards Jerusalem.

40. **ἀνέπεσαν**, a late Gk. form of the aorist.

πρασιαὶ πρασιαί, for the idiom cf. *συμπόσια συμπόσια* above. *πρασιά* lit. = 'a kitchen-garden-bed', 'row of onions': here it is used to describe the *regular* groups of 50 or 100, as they appeared sitting on the grass. This arrangement secured good order, and made the distribution of food easier: it also accounts for the approximate numbers of the crowd being given, as they would thus be easy to reckon. (It is possible however that the meaning is that the whole company sat down in *rows*, forming *one* rectangular group, 100 persons long by 50 broad.)

41. **λαβὼν κτλ.** By thus taking the lead Jesus stood before the people as their *host*.

εὐλόγησεν καὶ κατέκλασεν. The language used in describing the Last Supper (xiv. 22) is strikingly similar to this: on that later occasion the disciples were perhaps reminded of the earlier occasion and saw that the feeding of the multitude was not only an act of mercy, but symbolical of a spiritual feeding of men by Christ with the 'bread of life': see the discourse which follows the miracle in John vi. 22—40: cf. note on Jesus' method of 'preparation', iv. 41.

Probably the 'blessing' was the regular Jewish 'grace':—"Blessed art thou, O Lord our God, King of the world, who bringest forth bread from the earth". Thus, though the multiplication of food seemed to the people to be Jesus' act, He was careful to indicate that God was the Giver of this miraculous supply, no less than of any ordinary meal for which 'grace' was said. His action on this occasion was strikingly recalled to the disciples' memory by His behaviour to them when He appeared to them by the Lake after His resurrection (John xxi. 13)[1].

43. **ἦραν κλάσματα.** This was by Jesus' command (John vi. 12). It seems that He had created more than enough food in order to point a lesson: the disciples were to keep the extra pieces for their own use, and thus learn that His miracles were not performed 'recklessly'. *κλάσματα* means the 'pieces broken off' for the distribution, *not* 'scraps' or 'remnants': the Eng. 'fragments', though it literally translates the Gk. word, is misleading. As usual, He combined a work of mercy with instruction to the disciples.

δώδεκα κοφίνων. The *κόφινος* was a strong wicker basket, different from the *σφυρίς* mentioned in the account of feeding the 4000 (viii. 8: cf. viii. 19, 20): it is mentioned by Juvenal (iii. 14) as being the characteristic sign of the Jews in Rome, who apparently carried it on their backs, like the deep baskets in which even very heavy things are carried in Switzerland. The *number* suggests that each disciple habitually carried a *κόφινος* to hold provisions, and 37 (cf. John xiii. 29) suggests that they may have been in the habit of distributing food to the poor.

(e) *On the Lake: Jesus walks on the water.*

45. **ἠνάγκασεν.** This apparently strange conduct is explained by John (vi. 14, 15) who relates that the people were about to seize Jesus and make Him king: it is suggested that He feared lest the disciples

[1] Hort, *Village Sermons in Outline*, 252 foll. Edersheim, *Life*, I. 682, 683.

should 'catch the contagion of the idea', and that this was why He 'hurried them on board'[1].

εἰς τὸ πέραν πρὸς Βηθσαιδάν. Not 'across the Lake' to the western shore (whither they were ultimately going), but 'to Bethsaida across the bay' i.e. the bay at one end of which the 5000 had been fed. The disciples were apparently to put in at Bethsaida and take Jesus up for the voyage across the Lake; but this plan was frustrated by the contrary wind. (Misunderstanding of this passage has caused the invention by commentators of a *second* Bethsaida, on the western shore, distinct from the well-known Bethsaida Julias[2]). Sudden and violent winds are characteristic of lakes surrounded by hills: n. on iv. 37.

46. **αὐτοῖς**, probably 'the people', not 'the disciples'.

τὸ ὄρος, 'the high ground'. Such retirements for prayer are usually mentioned at some great crisis in our Lord's career: at this point He had to face on the one hand possible violence at the hands of Herod (n. on 31), on the other the equally dangerous enthusiasm of the people (n. on 45).

47. **ὀψίας.** Here means 'after sunset': the miracle took place late in the afternoon (35).

48. **ἰδών**, i.e. from the high ground.

βασανιζομένους a very strong word, lit. 'tortured': cf. v. 7.

περὶ τετάρτην φυλακήν, i.e. between 3 and 6 a.m. Mark follows the Roman method of reckoning the night-watches: according to this reckoning there were four 'watches' between sunset and sunrise, the first beginning about 6 p.m., the fourth ending about 6 a.m.: the four are named xiii. 35. John (vi. 16—21) also records this incident, and says that they had gone about halfway across the Lake.

ἤθελεν, i.e. 'He made as though' He would pass them, as a test of their faith.

50. **εἶδαν**, n. on ii. 12.

ἐγώ εἰμι. The English idiom is different, and not strictly grammatical.

51. **ἐκόπασεν**, lit. 'grew weary'; a sort of personification of the wind: cf. iv. 39 in the same sense. Matt. alone records that Peter walked on the water, before it grew calm, to meet his Master.

ἐξίσταντο. Matt. adds that they confessed that He was 'Son of God': this confession was only made *deliberately* at a later time, by Peter (viii. 29). They had seen Him calm the Lake before (iv. 41), but

[1] Latham, *P. P.*, 307.
[2] G. A. Smith, *H. G.*, 457, 458.

had then only expressed astonishment. In St John's Gospel however (i. 34, 49) the recognition is made earlier.

52. I.e. they had not realized, till their own safety was concerned, that the Power which could multiply food was superior to all the accidents of life. *ἐπί*='with reference to'.

πεπωρωμένη, n. on iii. 5. They did not see that He who satisfied the hunger of the crowd was not likely to desert His own friends. The sole immediate purpose of this miracle, as of the Transfiguration, must have been the instruction of the disciples, an object which comes more and more into view in this period, as Jesus more and more avoids public appearances: doubtless they were meant to remember it as a parable of Christ's constant readiness to help in time of danger, and the story has naturally been used constantly as an allegory in this sense. It was thus a 'preparation' for belief in His continual presence after the Resurrection: cf. n. on iv. 41[1].

(*f*) *Landing at Plain of Gennesaret.*

53. **διαπεράσαντες.** The voyage was now continued right across to the western shore: n. on 45.

Γεννησαρέτ. A small plain, then thickly populated, S. of Capernaum: it is three miles long by about one broad, and was once very fertile, being the only considerable strip of flat land between the hills and the Lake to which it gave its name[2]. Here Jesus would encounter larger crowds of people than anywhere else; the period of 'retirement' was over.

55. **κραβάττοις**, n. on ii. 4.

56. **ὅπου ἄν** with indic.: see n. on iii. 11, and cf. *ὅσοι ἂν ἥψαντο* below.

ἀγοραῖς must mean 'open spaces' generally, if it applies to *ἀγρούς* as well as to *κώμας* and *πόλεις*.

For **ἵνα** in indirect petition see n. on iii. 9.

κἄν=hardly more than 'even' in late Gk.: lit. 'even (if it might be so)', the *ἄν* implying a condition.

κρασπέδου. The people had apparently heard of the cure related v. 27—29.

ἥψαντο (aor.)='*once* touched': **ἐσώζοντο** (imperf.)='were, in *each case*, healed'.

[1] Latham, *P. P.*, 91 foll., 308—310; *R. M.*, 62, 83.

[2] G. A. Smith, *H. G.*, 443 n. Stanley, *Sinai and Palestine*, 374. Merrill, *Galilee*, 32 foll.

To these days probably belongs the Discourse in the synagogue of Capernaum on the Bread of Life, given John vi. 22—59.

VII. 1—23. In the following incident there are three stages:—

(1) Jesus answers the objection of the Pharisees with a retort (1—13):

(2) He states to the people the distinction between things 'external' and things 'internal' in a proverbial ('parabolic') form without explanation (14, 15):

(3) He explains this distinction indoors to the disciples (17—23).

1. **οἱ Φαρισαῖοι κτλ.** Their hostility was last mentioned in iii. 6: the 'scribes' were mentioned iii. 22. Perhaps the deputation from Jerusalem there mentioned had remained in or near Capernaum, and renewed their attack when Jesus returned to that side of the Lake.

1, 2. **ἐλθόντες...καὶ ἰδόντες**, 'who had come...and had observed—'.

2. **ἰδόντες τινὰς...ὅτι.** A common double construction after a verb of perceiving or knowing.

κοιναῖς, lit. 'common': cf. Acts x. 14 (the 'unclean' beasts in Peter's vision).

τοῦτ' ἔστιν=Lat. *id est, hoc est:* i.e. *in this case κοινός* meant 'unwashed': in its general sense it meant 'unconsecrated': a note for Mark's Gentile readers.

τοὺς ἄρτους. Either '*their* bread', or '*the* bread', which they had brought with them after the feeding of the 5000.

3. **καὶ πάντες οἱ Ἰουδαῖοι**, 'and in fact all Jews', i.e. not one sect only: another piece of information for Gentile readers.

ἐὰν μή κτλ. The rules for such washing, which had nothing to do with personal cleanliness, were extraordinarily elaborate: e.g. a second washing might be necessary to remove any possible defilement from the water of the first, and so on[1].

πυγμῇ. The meaning is uncertain: either 'up to the elbow', or, more probably, 'with the fist'; i.e. the water was poured over the clenched fist, so that it might touch every part of the hand[2].

τῶν πρεσβυτέρων. The great Rabbis of a former age. Their interpretations of the Law were regarded as of equal weight with the Law itself: at a later time they were collected into a book called the Mishnah.

[1] Moorhouse, *Teaching of Christ.* Schürer, Vol. II. ii. 106 foll.

[2] Edersheim, *Life,* II. 10, 11.

4. **ἀπ' ἀγορᾶς.** In the crowded market-place they might have come in contact with some 'defilement', e.g. by touching a Gentile.

ῥαντίσωνται, 'sprinkle themselves', i.e. more than the hands. There is another reading *βαπτίσωνται* = 'dip themselves': perhaps 'bathe'.

παρέλαβον, 'received by tradition'.

5. **καί** (='so') resumes the story interrupted by the writer's parenthetical explanation of these observances, which is due to the fact that he is writing for Gentiles, who would be ignorant of Jewish customs: see Introd. pp. xix, xx.

περιπατοῦσιν, 'walk' in the sense of 'live', 'conduct themselves', has become a common metaphor.

6. **ὁ δὲ εἶπεν αὐτοῖς.** His answer is in two parts, each beginning with *καλῶς* (6 and 9).

καλῶς ἐπροφήτευσεν, i.e. 'Isaiah's denunciation of the hypocrisy of his own day is eminently applicable to you'. The Pharisees seem to have been specially fond of taunting the Sadducees with hypocrisy: the charge is here returned on them.

ὡς γέγραπται. Is. xxix. 13. The quotation is free, and the latter part (*μάτην δέ κτλ.*) does not agree with either the Hebrew or the Greek version (Septuagint). The *sense* of the passage of Isaiah is preserved, but regular custom allowed free adaptation of passages of the O.T.

7. **ἐντάλματα** in apposition to *διδασκαλίας*. 'Teaching doctrines (which are really only) commands of men'.

8. The sense is 'You neglect the Law itself (which is God's), while you hold fast to the traditional interpretation of it (which is man's)'. The spirit of the Law is Love to God and one's neighbour; such is the teaching of Deuteronomy.

9. A rhetorical repetition of 8, but going still further: 'you not only *neglect* the Law, but act in a way directly *contrary* to it'.

10. **γάρ** gives an instance in support of what has been said, i.e. of a recognized evasion of the spirit of the Law.

τίμα κτλ. The fifth commandment, Ex. xx. 12.

ὁ κακολογῶν κτλ. Ex. xxi. 17.

11. **ὑμεῖς δὲ κτλ.,** i.e. 'but you allow the fifth commandment to be broken in the following circumstances'.

Κορβάν = 'a consecrated gift': an Aramaic word, like **Ταλειθά** *κούμ* in v. 41: see n. there. Such a gift lay 'under a curse', if it was applied to ordinary uses: cf. the story of the 'devoted' spoil which

Achan appropriated (Josh. vii.), or the dispute out of which the Sacred War in Greek History arose. In Matt. xxvii. 6 the Temple treasury is called *κορβανᾶς*. The abuse referred to was this:—A man would declare that any part of his property which might come into his parents' hands was 'consecrated', or, in other words, that a *curse* rested on any good that they might get out of it. Thus the Scribes so fenced about the Law with 'traditional' interpretations of it (in this case of the Law of Vows), that they actually made men break the highest commands of the Law, such as that concerning Duty to Parents.

ὃ ἐάν. For *ἐάν* see n. on iii. 28. *ὃ* is a cognate or 'contained' accus.; the active construction being *ὠφελεῖν τινά τι*, lit. 'to benefit someone in something'. The construction is lit. 'That in which you might be benefited by me is Corban (i.e. 'consecrated', 'under a curse')', *Κορβάν* being the predicate, and *τοῦτο* (antecedent to *ὃ*) the subject.

12. **οὐκέτι ἀφίετε.** The construction is broken: the regular apodosis to *ἐὰν εἴπῃ* would be something like 'he shall not be obliged to do anything more for his parents': the change to *οὐκέτι ἀφίετε* drives the charge home to the Scribes, i.e. 'from that time forward you make it *wrong* for him to support his parents'.

13. **ἀκυροῦντες**, lit. 'repealing', i.e. making it a dead letter.

ᾗ, attracted to the case of *τῇ παραδόσει*.

14, 15. This distinction between 'outward' and 'inward' corresponds, in modern language, to the distinction between 'material' and 'spiritual'.

15. Taking the opportunity afforded by the above incident Jesus declares His own teaching about the ceremonial law. This teaching abolishes all distinction between 'clean' and 'unclean' food, and so attacks not only Tradition, but the Law itself: hence it is clear that He does not admit all the rules of the O.T. Law as binding for all time because of their divine origin. This was not seen at the time, nor did He explain how far-reaching a principle He had laid down. This method of teaching is characteristic: He does not make laws, but states *principles*, which His followers afterwards come to understand and apply. Thus again, He never condemned Slavery; but He laid down a principle of Love, with which in due time slavery was seen to be inconsistent.

After this verse occurs in some texts "If any man hath ears to hear, let him hear" (16 of A.V.).

17. **τὴν παραβολήν**, 'the mysterious saying'; hardly 'parable' in our usual sense: see n. on iii. 23. The explanation is given to the disciples alone, according to the principle stated iv. 11. Their bewilderment at Jesus' defiance of a principle which all Jews held to be of the highest importance is described by Matt. (xv. 12—14).

18. **καὶ ὑμεῖς.** 'You, as well as the people', who could hardly have been expected to see how much He meant by this oracular utterance.

18, 19. I.e. 'the Scribes confuse 'cleanness' of body with spiritual purity when they say that washings make a man spiritually clean; whereas material things, such as water or food, can only act on the *body*'.

19. **καθαρίζων πάντα τὰ βρώματα.** A note by the writer, somewhat loosely constructed: grammatically the words go with *λέγει* in 18: i.e. 'He said unto them 'Are ye so...etc.', thus making all foods clean'. The note shews that the writer at the time of writing saw the bearing of Jesus' principle, though at the time it is not likely that the disciples thought it out: e.g. Peter only learnt the lesson by the vision recorded in Acts x.

(The reading followed in A.V. is *καθαρίζον*, which would agree with *πᾶν τὸ ἔξωθεν*, and make nonsense of the passage.)

21. In the list of sins *οἱ διαλογισμοὶ οἱ κακοὶ* is *general*, the rest are particular instances: 'evil thoughts' includes all sins, since our Lord (e.g. in the Sermon on the Mount) teaches that men are judged by thoughts (motives) rather than acts. Of the remainder the first four are *acts* of sin, but all alike (sins both of act and of thought) are shewn to proceed from the heart. The plurals mean separate instances or acts of sin.

22. **πλεονεξίαι.** It is characteristic of the highest religion that a feeling like 'covetousness' is branded as a heinous sin: it is the sin opposed to self-surrender and self-repression: cf. the tenth commandment; St Paul (1 Cor. vi. 10) mentions it along with theft and drunkenness.

πονηρίαι, 'malicious' acts or purposes.

δόλος. Everything opposed to straightforwardness; a characteristically Jewish vice, as *ἀσέλγεια* was characteristically Gentile.

ἀσέλγεια, 'indecency', such open profligacy as disgraced especially Greek civilization: Herod Antipas' act in marrying Herodias is an instance.

ὀφθαλμὸς πονηρός, 'jealousy', 'the bearing of a grudge' (perhaps 'niggardliness'): lit. 'evil eye', i.e. the power which some persons were

believed to possess of casting evil spells with a glance (Gk. *βασκαίνω*, Lat. fascino). Such a person would be dreaded as the worst kind of 'jealous enemy', whence this metaphorical use of the term.

βλασφημία, 'slander': not 'blasphemy' in the modern sense.

ὑπερηφανία, the vice of the Pharisees.

ἀφροσύνη seems to come oddly at the end of such a list. But it is opposed to 'wisdom', which in the Bible has a moral and religious sense, nearly equal to our expression 'moral thoughtfulness', (see esp. the early chapters of Proverbs), while the idea that vice is *folly* occurs constantly. The Bible nowhere regards goodness as a matter of mere impulse or sentiment.

B. IN NORTHERN GALILEE.

First Section.

(*a*) *Retirement to Phoenicia: cure of a Gentile.*

24. **ἐκεῖθεν δὲ ἀναστάς.** The phrase implies removal to a quite different district: see n. on x. 1. This was a deliberate retirement from danger: till His 'time was come' (see nn. on iii. 7, x. 32) He never wilfully endangered His life, but guarded it, so that it might be sacrificed at the right time and place. Henceforward He seems to have been less seen in public, and to have been much in retirement with the disciples.

ὅρια = Lat. *fines*.

τὰ ὅρια Τύρου, i.e. Phoenicia, which name at this time apparently extended much farther south along the sea-coast than in ancient times: the inhabitants were heathen, and strongly anti-Jewish. Jesus went there, not to preach or heal, but to escape observation, and the cure which he performed was exceptional[1], an *indication* that His Kingdom was eventually to include the Gentiles, though it was first to be preached to the Jews. (We see from the Acts that the apostles followed the same principle.) People from this district had come to Him before (iii. 8), so that He was not unknown in the country.

ἠδυνάσθη = class. Gk. *ἐδυνήθη*.

[1] Hort, *Judaistic Christianity*, 34.

25. **θυγάτριον**, n. on v. 23.

αὐτῆς is unnecessary after *ἧς*: the repetition is a Hebraism.

26. **Ἑλληνίς κτλ.**, i.e. a Greek-speaking member of the old Phoenician race (though in the N.T. Ἕλλην often simply = 'Gentile'). Since the Roman conquest by Pompey, Phoenicia had been reckoned as part of Syria. 'Syro-phoenicians' are distinguished from 'Liby-phoenicians', i.e. Carthaginians.

ἵνα...ἐκβάλῃ, n. on v. 10.

27. **χορτασθῆναι**, cf. vi. 42.

τὰ τέκνα, i.e. the Jews. It looks as though Jesus were repeating some well-known Jewish sneer at Gentiles, perhaps a proverbial saying which He adopts with a kind of irony: the effect would be given by inserting 'you know' in English.

28. **τὰ κυνάρια**, 'the house-dogs'. She picks up His word, and shews that in a household even the dogs get some consideration. *Ναί* means that she accepts His statement, and argues from it. Matt. (xv. 21—28) relates the conversation more fully.

ψιχίων. Another colloquial diminutive (like *θυγάτριον*, *κυνάρια* above): cf. the Scotch 'bittie'.

29. **διὰ τοῦτον τὸν λόγον**, i.e. because her answer shewed that she had faith (cf. Matt. xv. 28), which was the necessary condition of cure. Our Lord's action and words shew a double purpose: (*a*) to test her faith, (*b*) to point out that His mission is ***in the first place*** to His own countrymen. The writer perhaps means to mark a dramatic contrast between the faith of this Gentile and the attitude of the Scribes in the last incident.

(*b*) *Return to East side of the Lake (Decapolis): cure of a deaf mute.*

31. **ἐξελθὼν κτλ.**] A great road led from Phoenicia across the Leontes and over the Lebanon to Damascus. Our Lord probably followed this as far as Caesarea Philippi, and thence turned south. This long journey gave time for the dangerous excitement to subside, and also supplied the disciples with the needed rest which He had failed to secure for them before (see vi. 31 foll.).

Σιδῶνος. Sidon was in ancient times the chief Phoenician city, but from the time of Solomon Tyre had eclipsed it.

εἰς τὴν θάλασσαν κτλ., i.e. to the E. side of the Lake. Decapolis is a general name for the country E. of the Lake, and sometimes

includes even Damascus (n. on v. 20). To this region Jesus had apparently hitherto paid only a flying visit. The people were now favourably disposed to Him, in spite of the terror which His first visit had caused: see n. on viii. 1 for explanation of the change.

32. **ἵνα ἐπιθῇ**, n. on v. 10.

33, 34. It is not clear why Jesus did not, as usual, simply touch the man: a similar gradual cure is described viii. 23—26; both stories are peculiar to Mark. The method of healing cannot in this case have been meant for the instruction of others, as He took the man *aside*. Probably the man's *deafness* supplies the explanation: He used signs, because the man could not hear words, and yet needed to be taught that His cure proceeded from Jesus' person, and was not a piece of easy magic: otherwise the necessary element of faith would have been lacking. Thus the action described in ἔβαλεν κτλ. would convey to the man that the passage of his ears was to be cleared, in πτύσας κτλ. that his tongue was to be loosed, ἀναβλέψας κτλ. that the cure came from God. We are often told that Jesus' cures were not done *easily* (cf. v. 30, ix. 29), and the word ἐστέναξεν further shews that here the 'Son of man' was oppressed with the burden of suffering humanity.

πτύσας. Saliva was popularly used in cures, perhaps as a sort of charm; in this country a similar homely cure is sometimes prescribed for affections of the skin. As used by Jesus it was then *symbolical* of healing: other instances viii. 23, John ix. 6.

34. **Ἐφφαθά**, an Aramaic word: n. on v. 41.

35. **ἠνοίγησαν**, a late strong aorist form from ἀνοίγνυμι.

36. **διεστείλατο κτλ.** See n. on i. 44: we cannot tell what the precise motive for privacy in this case was.

μᾶλλον περισσότερον, a double comparative. The strong, and otherwise unknown word ὑπερπερισσῶς, further emphasizes the remarkable impression made in Decapolis.

37. We learn from Matt. xv. 29 that many cures were performed in this region.

(*c*) *Four thousand fed: return to West shore (Dalmanutha).*

VIII. 1—10. Some think that this story is merely another tradition of the feeding of the 5000: this is possible, but the details of the two stories differ, as the notes will shew, in ways which this

supposition would hardly explain[1]. Doubtless—apart from the satisfaction of their hunger—the people of Decapolis were meant to draw the same lesson from this miracle which had been taught to the people of the Capernaum district by the feeding of the 5000 (see n. on vi. 41 *εὐλόγησεν καὶ κατέκλασεν*), and Matt. xv. 31 suggests that in this case the crowd was chiefly Gentile.

1. **πολλοῦ ὄχλου.** This crowd had not, like the 5000 at Bethsaida (vi. 34), followed Jesus from a distance, but had collected from the scattered villages of the Decapolis through which He was passing. At His first visit to this region the people had been alarmed and hostile (v. 17): perhaps this hostility had been removed by the teaching of the cured demoniac: see n. on v. 13. Jesus now reassures them by a work of beneficence.

2. **σπλαγχνίζομαι,** n. on i. 41.

ἤδη...προσμένουσίν μοι καὶ οὐκ ἔχουσιν. Nothing corresponding to this is said in the account of the feeding of the 5000. The words *ἤδη ἡμέραι τρεῖς* are parenthetical, like many notes of time in this kind of Greek: lit. 'they remain with me—it is now three days—and have—'.

τί φάγωσιν. Indirect form of *τί φάγωμεν*; deliberative subjunctive.

4. **ὅτι,** n. on i. 15.

πόθεν κτλ. The difficulty is not quite the same as in the story of the 5000 (vi. 37): there the disciples complained of want of money to buy, here they complain of the difficulty of getting enough provisions in this region. The failure to remember what had happened on the previous occasion is consistent with what we are generally told as to their slowness: moreover Jesus' feeding of a multitude on one occasion had been a quite exceptional event.

7. **εἶχαν,** a peculiar late form.

ἰχθύδια. Note on vi. 38, and for the diminutive n. on v. 23.

εὐλογήσας, n. on vi. 41.

8. **περισσεύματα κλασμάτων,** lit. 'remainders consisting in broken pieces': gen. of definition: n. on vi. 43.

ἑπτά. The number does not, as in the case of the similar miracle (n. on vi. 43) bear any obvious relation to the number of the disciples: perhaps the *σφυρίδες* belonged to the boat, which was close by (10).

σφυρίδας, n. on *κοφίνων* vi. 43. The *σφυρίς* was different from the

[1] Edersheim (*Life*, II. 63) suggests why both miracles are recorded: see also Plumptre on Matt. xv. 32—39; Westcott, *Characteristics of the Gospel Miracles*, Sermon i.

κόφινος: it was a sort of hamper (or 'frail'), sometimes of considerable size: it was in a *σφυρίς* that St Paul was let down from the walls of Damascus (Acts ix. 25). In viii. 19, 20, in recalling the two miracles, Jesus keeps the distinctive word in each case.

10. **τὸ πλοῖον**, cf. iii. 9. He came into Decapolis by *land* (vii. 31), and the narrative does not say how the boat came to be in readiness on the E. side of the Lake.

Δαλμανουθά. In the corresponding passage of Matt. (xv. 39) Magadan is mentioned. Nothing is certainly known of either place, but it is likely that both were insignificant villages in the same neighbourhood. It is not even certain that the boat now recrossed to the W. shore: n. on vi. 45.

(*d*) *The Pharisees demand a sign.*

11. **ἐξῆλθον**, apparently from Dalmanutha.

ἤρξαντο marks a *fresh* attack: n. on i. 45.

σημεῖον. His works of healing were not such 'signs' as they expected of the Messiah: they wished for 'bread from heaven', or thunder, or some such sensational display of power as the heroes of the O.T. had given[1], and as He had refused to give when tempted to do so (Matt. iv. 5): they were not satisfied with works of healing, which they thought might be performed by the help of evil spirits or magic.

πειράζοντες, 'putting to the test': i.e. if He gave no such signs, they would conclude that He was *not* the Messiah.

12. **ἀμὴν λέγω**, n. on iii. 28.

εἰ δοθήσεται. A very strong negative, imitated from a Heb. idiom of imprecation (lit. 'may so-and-so happen to me, *if*'—); equivalent here to 'a sign shall *not* be given'. So in the *Venite* (Ps. xcv. 11) the Greek for 'that they *should not* enter into my rest' is *εἰ εἰσελεύσονται κτλ.*

13. **τὸ πέραν**. In 22 we find Him at Bethsaida, so that *τὸ πέραν* appears to mean here the *North* shore: this does not help to fix the locality of Dalmanutha.

(*e*) *Discourse in the boat on the leaven of the Pharisees and of Herod.*

14. **ἐπελάθοντο**. It was probably Judas Iscariot's business to provide (John xii. 6).

[1] Edersheim (*Life*, I. 68, 69) gives curious illustrations.

15. **διεστέλλετο**, imperf.: 'He was charging them', i.e. this was the burden of His discourse.

βλέπετε ἀπό = 'take good care to avoid'.

ζύμης. 'Leaven' (or yeast) is a natural metaphor for something in itself small in amount which secretly produces great effects: a small fragment of it makes a whole 'baking' rise (cf. 1 Cor. v. 6). In Matt. xiii. 33, it is used in a *good* sense, as a parable of the 'working' of the preaching of the Kingdom. Elsewhere in the Bible it is always used, as here, of an *evil* influence: probably this was natural to Jewish hearers, because of the prohibition of leaven in the Passover season.

The 'leaven of the Pharisees' then is the subtle spirit of their teaching, which corrupts society by leading to mere religious formalism instead of real religion (cf. Luke xii. 1). The 'leaven of Herod' is the opposite of this, but equally dangerous: as the Pharisees were the extreme 'religious' party, so 'Herod' stands for the worldly irreligious party (n. on iii. 6). Jesus' warning then to the disciples and the Church of the future is directed against the two opposed tendencies of 'religiousness' and of 'worldliness'. (Matt. xvi. 1—12 says that there were Sadducees present with the Pharisee deputation, and gives the warning as against 'the leaven of the Pharisees and of the Sadducees': the sense is the same, even if Herod was not actually a Sadducee.)

16. The disciples, hearing the word *ζύμη*, think only of *literal* leaven, and do not enquire what the rest of the phrase means, or they would see that it could not be literal.

The words were of course suggested by the recent encounter with the Pharisees (last §): they had then shewn by their question the insincerity of their religious feeling, and in warning against that Jesus adds a warning not to fall in the opposite error, Herodian indifference.

17. **νοεῖτε...συνίετε.** Understand some such object as 'the things which you daily witness'.

πεπωρωμένην, n. on iii. 5 *πωρώσει*.

18. **ὀφθαλμοὺς κτλ.** A half quotation from Jer. v. 21, where *spiritual* blindness and deafness are meant: the disciples' perception is little better than that of the ignorant multitude similarly described in iv. 12.

καὶ οὐ μνημονεύετε. Καί = 'for instance'.

19. **πόσους κοφίνους κτλ.** 20. **πόσων σφυρίδων κτλ.** In recalling the two miracles He naturally refers to the *disciples'* part in each incident, as they could not have forgotten that. For the two words for 'baskets' see nn. on vi. 43, viii. 8.

20. **πόσων σφυρίδων πληρώματα κλασμάτων,** lit. 'the fillings of how many baskets with broken pieces'.

21. **οὔπω συνίετε;** with this question He leaves the subject, having given hints towards an answer: this is characteristic of Jesus' teaching; He never does the thinking for His pupils[1]. Further thought would now suggest to them (1) That His words about 'leaven' had nothing to do with their lack of bread; (2) That He was in reality drawing a lesson from the recent encounter with the Pharisees, and that they must consider *why* the principles of both parties of their countrymen, the 'religious' and the irreligious, were condemned; (3) That in the company of One who had lately provided for thousands they need not have been anxious about food. In Matt.'s account (xvi. 8—12) the lesson is more fully brought out, but Mark's account is more characteristic of Jesus' method of teaching.

(*f*) *At Bethsaida: cure of a blind man.*

22. **Βηθσαιδάν,** n. on vi. 45.

23. **πτύσας κτλ.,** cf. vii. 31—37. These two somewhat similar miracles are the only ones peculiar to Mark. The method of cure by the use of saliva was a familiar one; see n. on vii. 34. Probably Jesus wished by this method to strengthen the man's faith, which was at first insufficient; the use of a familiar method of cure would reassure him. This is borne out by the fact that the cure was *gradual*: where faith was perfect, He cured by a word and instantaneously. Both the method of cure and the slowness of it are unusual, and that is perhaps the reason why this miracle is recorded.

κώμης, i.e. probably a village near Bethsaida, which was itself more than a village: the name in 22 then may mean 'the *district* of Bethsaida'.

εἴ τι βλέπεις; a sort of mixture of direct and indirect question.

24. **ὡς δένδρα,** i.e. indistinct in size and shape: the expression shews that the man had not always been blind: cf. Shakespeare, 2 *Hen. VI.*, Act ii., Sc. 1 (Simpcox, the sham blind man).

25. **διέβλεψεν** probably = 'opened his eyes', i.e. 'looked steadily' (as R.V.), not 'saw clearly', which was the further stage.

26. **εἰς οἶκον αὐτοῦ.** The same direction had been given in two other cases (ii. 11, v. 19). Doubtless it was partly for the man's own benefit: he was to think quietly over his experience before speaking of

[1] Latham, *P. P.*, especially 5, 6.

it, not to chatter about it. It is of course likely that many persons whom Jesus had cured thus became followers and helped to spread the 'news of the Kingdom'.

μηδέ = 'not even': i.e. 'do not even *go* there, much less go and tell every one'[1].

SECOND SECTION.

(*a*) *Expedition to region of Caesarea Philippi.*

27. **ἐξῆλθεν.** The object of the expedition may have been comparative solitude: the Galilean ministry was nearly over, and Jesus perhaps desired to fix its lessons in the minds of the disciples, whose training for their future careers was so important a part of His work. Now was the time to bring their faith in His Messiahship to open confession.

Καισαρίας, near the source of the Jordan, formerly called Panias (from Pan), the modern Bânias: it was in the tetrarchy of Herod Philip, by whom it had been rebuilt: its new name was given in honour of the Emperor Augustus, and its second name (from the tetrarch) distinguished it from Caesarea Stratonis on the coast, the Roman seat of government[2].

τίνα με λέγουσιν κτλ. This question leads up to that in 29.

28. Cf. nn. on vi. 14, 15, where the same theories are mentioned.

29. **ὁ χριστός**, lit. 'the Anointed': in the O.T. such a description applied to a king or a priest; the word is the Gk. equivalent of 'Messiah': see n. on i. 1. Matt. (xvi. 17) adds Jesus' very remarkable reply to this confession, that Peter is the rock on which the Church (the new Israel) shall be securely founded[3]. The omission of this answer by Mark may have been due to Peter's modesty: see Introd. p. xxi. The disciples, especially Peter, had acknowledged their Master on previous occasions, but not with this deliberateness and conviction, nor in face of the same open break with the Pharisees: see n. on vi. 51.

30. The publication of the news that the Messiah had come would have made it impossible for Him to carry out His work in the way which He intended: what that way was to be is explained in the next

[1] See W. H., II. Introd., 99, 100, for an interesting account of the varieties of reading.

[2] Stanley, *Sinai and Palestine*, 397. G. A. Smith, *H. G.*, 473. Edersheim, *Life*, II. 72—74.

[3] Hort, *Christian Ecclesia*, 10 foll.

verse. A popular rising in His favour would, if successful, have made His Passion (humanly speaking) impossible; if unsuccessful, it would have brought the Passion on prematurely.

31. **ἤρξατο** marks the *novelty* of the teaching which follows: n. on i. 45. So Matt. (xvi. 21) says that 'from that time onwards' (ἀπὸ τότε) Jesus began to speak of His death.

τὸν υἱὸν τοῦ ἀνθρώπου, n. on ii. 10.

πολλὰ παθεῖν. The idea of a suffering Messiah was not strange to the O.T. (see such passages as Is. liii.); but the Jews had failed to identify the 'suffering Servant' with the victorious son of David, and so expected a Messiah who should be uniformly 'successful'.

ἀποδοκιμασθῆναι. The verb implies *deliberate* rejection.

τῶν πρεσβυτέρων κτλ. The Sanhedrin was composed of the three classes here mentioned. The ἀρχιερεῖς included the High Priest, who presided over the Sanhedrin, and the ex-high priests (appointment to the office being now in the hands of the Romans, so that a man did not hold it till his death), and other leading members of the priesthood. For the γραμματεῖς, see n. on i. 22. The πρεσβύτεροι seem to have been ordinary citizens, elected because of their social position, such men perhaps as Nicodemus and Joseph of Arimathea: cf. xv. 43.

ἀποκτανθῆναι. In class. Gk. ἀποθνήσκω is used as the passive of ἀποκτείνω.

32. **παρρησίᾳ**, i.e. not 'in parables', His ordinary method of instruction. It seems to be implied that He had previously alluded to His sufferings *enigmatically*. See John xvi. 25, 29, where the two methods of teaching are contrasted. Or possibly the sense is simply 'publicly', i.e. not to all the disciples.

προσλαβόμενος implies a patronizing attitude: this was perhaps the immediate effect of Peter's great confession and the promise which had followed it (n. on 29).

33. **ἰδὼν τοὺς μαθητὰς αὐτοῦ**, i.e. He made the rebuke of Peter a public lesson to them all, and probably included them all in it, as they shewed Peter's feeling, though he only had the assurance to express it.

ἐπετίμησεν. The repetition of this word (32, ἐπιτιμᾷν) is significant.

Σατανᾶ. The suggestion that He should attain his ends otherwise than by suffering was precisely the same suggestion which had been made at the Temptation (Matt. iv. 9). Then the attempt was made to divert Him from His purpose by the prospect of glory ("All these things will I give thee"—), here by the prospect of His sufferings.

Jesus recognizes then in Peter's words a return of the old temptation under new conditions. Once again, in the garden of Gethsemane, when the sufferings were now imminent, the same temptation presented itself (xiv. 36) and was finally rejected.

οὐ φρονεῖς κτλ. The contrast is most dramatic: just before Peter has been commended for his recognition of the Messiah (n. on 29); now he is rebuked in the strongest terms, because after all he has only half understood what Messiahship means: his ideas on the subject are still like those of his sordid countrymen, he still cannot see what the purpose of God for the Messiah is. Our Lord's stern words are only intelligible on the view that he really *felt* the suggestion as a temptation of the Evil One (see last note).

φρονεῖς τὰ τοῦ θεοῦ, cf. such phrases as *φρονεῖν τὰ τοῦ Φιλίππου* = 'to take Philip's part'.

34. **προσκαλεσάμενος κτλ.** The connexion is clear: not only must the Master suffer, the followers must suffer too, and this lesson is for *all* His followers, not merely for the inner ring of disciples. Those who wish to follow must realize what it involves.

ἀπαρνησάσθω ἑαυτόν, not 'deny himself *something*' but 'renounce *himself*', sink his own personality altogether.

ἀράτω τὸν σταυρόν. The Romans made a condemned criminal carry and help to fix the cross to which he was to be fastened (see John xix. 17). Thus the words would mean—apart from metaphor—'let him be prepared to face the utmost shame to which a man can be brought' ('to go to the stake' as we say). The sentence implies that the Master will undergo the same humiliation, and that His followers must be prepared to share it. The words received a strikingly literal fulfilment (according to the well-known tradition) in the case of Peter himself, the very disciple whose conduct had given occasion for this warning: how great was the change which meanwhile took place in him may be seen from John xxi. It must be remembered that to the people Jesus' words would mean that He and His followers were to die the death of common criminals.

ἀκολουθείτω μοι, i.e. 'follow me to execution', keeping up the metaphor. One must be careful not to read into the passage our knowledge of our Lord's own subsequent death.

35—37. In trying to understand these difficult words one must remember that they were addressed in the first instance to disciples who before long might find themselves called upon to choose between desertion of their Master and a cruel death. So He warns them

(1) That safety purchased by denial of Him was worse than death, since they would thus destroy the very 'life' that they seemed to save (35). So far the idea, though expressed in a 'paradoxical' form, is no new one. A soldier would literally rather die than desert his post, and, apart from Christianity, men have learnt to prefer death to dishonour: cf. the noble lines of Juvenal:—

> summum crede nefas animam praeferre pudori,
> et propter *vitam vivendi* perdere causas.

The only new element that our Lord introduces here is seen in the awful disgrace which His closing words (38) indicate for the disciple who denies Him, and even here we may find a pagan parallel in the fate which Persius desires for unscrupulous tyrants:—

> virtutem videant intabescantque relicta.

But (2) He does not stop here; He shews what is the relation of the 'life' which a man may be called upon to surrender to the highest 'life'. The death of the body, which the disciples might have to face for His sake and the Gospel's, was not, as the Greeks thought, and as even Hebrew psalmists feared (e.g. Ps. lxxxviii. 10—12), a passage into a dreary world of shadows, but the gateway for them, as for Him, to a fuller and more real 'life'.

35. **ὃς γὰρ ἐὰν θέλῃ κτλ.** This saying occurs also in other contexts.

ὃς ἂν ἀπολέσει. An anomalous construction, recalling the free use of *ἄν* or *κεν* in Homer.

ψυχήν is the 'principle of life' generally. Hence this 'paradoxical' saying gets its point from the fact that men call by the name of 'life' that which is not truly life: 'he that wishes to save what he calls his 'life' (i.e. life in the narrower sense) will lose his true 'life' (i.e. life in its highest sense)'.

εὐαγγελίου, n. on i. 1. The combination 'for me and the good tidings' shews that devotion to Christ means devotion to the service of man.

36. **γάρ** here hardly means 'for', but has the sense (perhaps its original sense) 'surely'. The paradox is solved by an appeal to the disciples' own hearts: they *know* that within the man is something more precious than anything or everything outside him.

κερδῆσαι τὸν κόσμον ὅλον. It looks as though Jesus were still thinking of the temptation to accept from Satan "all the kingdoms of the world" (Matt. iv. 9: see n. on 33 above).

37. **δοῖ**, n. on iv. 29, *παραδοῖ*.

This verse is a corollary to the last: we might paraphrase—('to lose his own life), the possession which he would not exchange away for anything'.

38. Connexion:—'and anyone who cannot accept discipleship on these terms, who (like Peter just now) feels that a suffering Master is a reproach to himself, I cannot ultimately accept'. Note the greatness of the claim which Jesus makes, alongside with His prediction of His own humiliation: this paradox was the great stumbling-block to all current ideas about the Messiah.

μοιχαλίδι. The language recalls that of the O.T. prophets, with whom faithlessness to God is often spoken of as 'adultery'.

ἐν τῇ δόξῃ κτλ. These words suggest that Jesus will have 'glory', but a spiritual glory, not the earthly splendour which the popular imagination demanded of the Messiah.

IX. 1. This additional remark, probably made to the disciples alone, seems suggested by the mention of the 'glory' in the last verse. After telling them of His coming *humiliation*, He reassures them with a promise that He will also have a *splendour* of His own, and that they, the partners of His humiliation, shall witness that too. Possibly they had asked some question which led to this statement.

ἀμὴν λέγω ὑμῖν, n. on iii. 28.

ὧδε τῶν ἑστηκότων, lit. 'here, among the bystanders'. In Matt. xxvi. 73 and elsewhere the simple verb is used in the sense of *παρεστηκέναι*.

οὐ μὴ γεύσωνται κτλ. 'The Kingdom of God come with power' may mean any great manifestation of the power of God. But for the word *τινές*, which implies that *some* would be dead before the time spoken of, it would be natural to find the fulfilment of this promise in the Transfiguration, which occurred a few days later. But Jesus here speaks in the manner of an ancient prophet, and it is not therefore necessary to limit His words to *one* fulfilment: the wonderful spread of the 'news of the Kingdom' very soon after His ascension might well be thus described: so also still more might the destruction of Jerusalem about 40 years later than this time, which marked the end of the old Dispensation and the establishment in its place of the new Israel, the Christian Church. In any case the lesson enforced is that the disciples are right in expecting the Messiah to 'manifest His glory', but wrong in expecting the manifestation to be of a material kind. Thus these words contain the germ of the great prophecy of xiii.

ἐληλυθυῖαν, perfect, 'having come', i.e. 'established'.

(*b*) *The Transfiguration on a high mountain.*

2. **μετὰ ἡμέρας ἕξ.** The precise note of time seems to indicate the connexion between the Transfiguration and the discourse which ended in 1, but the full import of that promise may well have been missed by the disciples. At all events the writer seems to point out a close connexion between the Transfiguration and Jesus' words about His death. The Vision was, so to speak, a supplement to that teaching; it shewed them that in His career glory and humiliation were to go together.

τὸν Πέτρον κτλ. The same Three were present also at the raising of Jair's daughter (v. 37), and in Gethsemane (xiv. 33). The omission of the article with Ἰωάνην serves to closely unite the names of the two brothers,—as if the text were 'Peter and the sons of Zebedee'. We may conjecture that such a number was enough, and not more than enough, to serve as witnesses of such important events.

ὄρος ὑψηλόν. The evidence for identifying this mountain is insufficient. Tradition makes it Tabor, at the E. end of the Plain of Esdraelon, but quite without evidence: at this time there was a fortress at the top of it, so that there could have been no solitude, nor is there any indication that Jesus was in that neighbourhood. The company may still have been near Caesarea Philippi, though the 'six days' interval makes this uncertain, and in that case it is likely enough that the mountain was one of the spurs of Mt Hermon: it is hardly likely to have been the actual top. This mountain, at the S. end of the Anti-Lebanon range, rises to a height of over 9000 feet: it is a conspicuous object from many heights of Palestine, visible even from Mt Ebal, above Shechem, 75 miles away, and its snow-capped summit is prominent in the imagery of ancient Hebrew poetry: it was to the Israelite imagination something like what the peak of Olympus was to the Greeks. Its solitariness and its associations make it an appropriate site for the Transfiguration. But the mention in 14 of a 'large crowd', and especially of 'Scribes', at the foot of the mountain, suggests that the company may have been by this time back in Galilee, and is certainly against the claims of the distant Hermon.

μετεμορφώθη. Cf. the transformation of Moses' appearance recorded in Ex. xxxiv. 29. The precise nature of the 'change of appearance' is not recorded.

λευκά, an inferior reading adds ὡς χιών.

3. **γναφεύς**, 'a cleaner of clothes'.

4. **Ἠλείας σὺν Μωυσεῖ**, representing perhaps the Prophets and the Law respectively: the deaths of both are recorded in mysterious terms in the O.T. (Deut. xxxiv. 6, 2 Kings ii. 11). Elijah, it was commonly expected, would come again (cf. viii. 28), and there are traces of a similar belief about Moses: but the *manner* of their appearance here does not accord with any known Jewish belief.

συνλαλοῦντες. According to Luke (ix. 31) the vision came while Jesus was praying, and the subject of the conversation was His coming Passion. Thus the vision marked a supreme crisis in the education of the 'inner circle' of disciples: it shewed them the harmony between their Master's teaching of the Cross and the revelation given through Moses and the Prophets, and also the harmony between His sufferings and His glory: it *prepared* their minds alike for His death and for His victory over death: see n. on iv. 41.

5. **ἀποκριθεὶς** does not necessarily imply that anything had been said requiring an 'answer', but merely that Peter felt called upon to say something. In face of what is said in 6 it is hardly worth while to enquire too precisely what Peter's words meant: the general sense appears to be that he wished the vision to last some time, perhaps so that others might see it and realize the fulfilment of their expectations that Moses and Elijah would reappear.

The Transfiguration is mentioned 2 Pet. i. 16 foll., and may be alluded to John i. 14.

σκηνάς, probably 'booths' of branches, such as were used at the Feast of Tabernacles.

6. **τί ἀποκριθῇ**, indirect form of *τί ἀποκριθῶ;* (deliberative).

7. **νεφέλη**, a cloud as the symbol of God's presence was familiar from various passages in the O.T.: e.g. the cloud which in the wilderness came down before the door of the Tabernacle (Ex. xvi. 10), and the cloud which filled the shrine at the dedication of Solomon's temple (1 Kings viii. 10), called the Shechinah: cf. also in the N.T. the account of the Ascension (Acts i. 9), and the prediction of the Second Coming of Christ 'in the clouds of heaven' (Mark xiii. 26).

φωνή, cf. the account of the Voice which came at the Baptism (i. 11), on which occasion of course the disciples were not present. The message here is the same, with the important addition of the words *ἀκούετε αὐτοῦ*, appropriate to this crisis in the three disciples' lives: now at the close of the Galilean Ministry they had just begun to realize who their Master was, and all their faith would be wanted for the trial of it which His coming Passion would cause.

(*c*) *Descent from the mountain: question about Elijah's second coming.*

9. The publication of such a vision *now* would encourage false hopes about the Messiah: but, when once His true glory was understood, such a story would fall into its right place.

For **ἵνα** introducing Indirect Petition, see n. on iii. 9.

10. **ἐκράτησαν**, lit. 'held fast', i.e. 'carefully remembered'. When before He had spoken of His Resurrection (viii. 31), the words had made no mark on them: but, now that a command was given to them which they could not carry out without understanding what the Resurrection meant, they began to puzzle over the phrase. This difficulty, combined with reflexions on the mysterious vision which they had just seen, suggested the question in the next verse.

11. **ὅτι**=*διὰ τί;* The sense is—'What are we to make of the accepted doctrine that Elijah will come again as the forerunner of the Messiah?' They have just seen Elijah appear, not as forerunner, but as *accompanying* the Messiah: could then the doctrine of the Scribes also be true? The Scribes' doctrine about Elijah was founded on a literal interpretation of Malachi iv. 5. Jesus' answer shewed that the *spirit* of the prophecy had been fulfilled in the coming of John the Baptist (a valuable indication as to the true method of interpreting prophecy).

12. **Ἠλείας μέν.** There is no *δέ*-clause: it is supplied by the question introduced by *καὶ πῶς* (='How in that case?' not 'and how?' cf. n. on x. 26 *καὶ τίς;*): i.e. 'It is true that Elijah was to come again and restore all things; prophecy spoke truly there. But it also spoke truly when it foretold that the Messiah must *suffer*'. The former prophecy the Jews made much of, the latter they generally ignored (in spite of Is. liii. etc.); but, says our Lord, the one prophecy is as much to be believed as the other.

ἀποκατιστάνει (=*ἀποκαθίστησι*). The present means 'he *is to* restore', 'it is true that he is the Restorer'. The work of the Baptist was to 'bring back' men to the right attitude for receiving the Messiah: cf. Luke i. 17, the angel's prediction of his work.

γέγραπται...ἵνα, 'it is written that he *is to*'. The sense of Purpose is contained in *γέγραπται*, so that *ἵνα πάθῃ*=*ὅτι δεῖ παθεῖν*.

13. The words **ἀλλὰ λέγω** take us back to the disciples' question: sense—'(not only is it true that Elijah is to come again), but he *has* come already, and has suffered (in the person of the Baptist): therefore,

since the first part of the prophecy (the coming of Elijah before the Messiah) has been fulfilled, you should now look for the coming of the Messiah himself'.

ὅσα ἤθελον. A prediction seems to be implied that the Jews will treat the Messiah in the same way: instead of recognizing the fulfilment of the prophecy, they will have put to death both the new 'Elijah' and the Messiah. This is made clear in Matt.'s account (xvii. 12).

καθὼς γέγραπται possibly refers to the threats of Jezebel against Elijah's life (1 Kings xix. 2). Herodias has done to John what Jezebel tried to do to Elijah, so that John has proved an 'Elijah' indeed. The allusion is very obscure, and the meaning may be simply that Scripture teaches that, not only the Messiah, but all God's witnesses must be made perfect *through suffering*: in that case the allusion will not be to any particular passage in the O.T.

(*d*) *At the foot of the mountain: cure of a demoniac boy, and teaching thereon.*

14. **τοὺς μαθητάς**, i.e. the other nine. The contrast between the vision on the mountain and this scene of human suffering at its foot was seized by Raphael in his famous 'Transfiguration' picture.

εἶδαν, n. on ii. 12.

γραμματεῖς κτλ., i.e. some Scribes were commenting on the disciples' failure.

15. **ἐξεθαμβήθησαν.** There is no hint that their astonishment was caused by any lingering traces of the radiance of the Transfiguration: nor can it very well have been so, as He wished the vision to be kept secret for the present (9). But something in His *manner* may have been remarkable: cf. n. on x. 32, *ἐθαμβοῦντο*, which is also unexplained.

17. **ἤνεγκα.** He had brought his son to Jesus, but found Him not there.

18. The symptoms are in part like those of epilepsy.

ῥήσσει probably='convulses': cf. *σπαράσσει*, v. 20.

ξηραίνεται. Exhaustion followed each of the fits (cf. 26).

εἶπα...ἵνα, n. on iii. 9.

19. **ὦ γενεὰ ἄπιστος.** The reproach apparently includes both the bystanders, the father of the boy, and the disciples.

φέρετε. The boy then was being kept at a distance.

20. **ἰδὼν...τὸ πνεῦμα.** Sense-construction: the sufferer and the spirit being identified: cf. n. on v. 9.

ἐκυλίετο=class. *ἐκυλίνδετο.*

21. Note that Jesus' questions shew that He depended for such knowledge on ordinary sources of information.

ἐκ παιδιόθεν=*ἐκ παιδίου*: the *ἐκ* is really superfluous.

22. I.e. the sufferer at times tried to commit suicide. The plural *ὕδατα* seems to mean that he tried this way of suicide several times and in different 'waters'.

23. **τό Εἰ δύνῃ.** An exclamation: lit. 'the words If thou canst'! i.e. 'to think of your saying If thou canst'! The article marks that Jesus quotes the man's words, in gentle reproach that the man doubted His power: the R.V. gives the right force.

πάντα δυνατὰ κτλ., i.e. it is not the Lord's power, but the man's faith, which is at fault: the former was helpless without the latter: cf. n. on i. 41. In this case of course faith could not be expected of the sufferer himself, but faith nevertheless there must be.

24. The man's confession of the weakness of his faith shewed that he had the *wish* to believe and was sincere.

25. **ἐπισυντρέχει ὄχλος.** Either then *fresh* people were arriving, or else during the preceding conversation Jesus had taken the man aside.

τὸ ἄλαλον κτλ., nom. for voc.: cf. v. 41, *τὸ κοράσιον*: the idiom is not uncommon in class. Gk. as *ὦ οὗτος Αἴας.*

κωφόν. His deafness has not been mentioned before.

26. **κράξας...σπαράξας.** Masc. though *τὸ πνεῦμα* must be the subject supplied: cf. n. on 20. The father had described such symptoms (18). But this was a final attack, perhaps permitted by Jesus in order to shew that the boy's malady did not leave him merely when He approached, but only when the conditions of cure were satisfied.

28. **ὅτι**=*διὰ τί*; cf. 11.

29. **τοῦτο τὸ γένος.** Probably means the whole class of maladies called 'possession' (or *possibly* 'this kind of possession').

ἐν προσευχῇ. The lesson is once again enforced that His healing power is no magic art which can be exerted at will; its exercise demands careful and prayerful preparation on His part, as well as faith on the part of the patient, and this preparation the disciples had not given: cf. nn. on i. 41, ii. 5, vi. 5. All authorities except the very best add the words *καὶ ἐν νηστείᾳ*, as in the A.V.

(*e*) *Return through Galilee: further teaching about the Passion.*

30. **ἐκεῖθεν**, i.e. presumably from the region of Caesarea Philippi: see n. on 2 *ὄρος ὑψηλόν*.

οὐκ ἤθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ κτλ. It is probable that He wished to use this journey as an opportunity of quietly instructing the disciples[1]. This instruction looked to the future rather than to the present: they would recall it hereafter in the light of subsequent events.

ἵνα. See n. on iii. 9.

31. **ὁ υἱὸς τοῦ ἀνθρώπου**, n. on ii. 10.

παραδίδοται, a sort of 'prophetic' present: 'is to be given up'.

32. **ἐφοβοῦντο.** This was natural, as they dimly understood about His suffering after His rebuke to Peter (viii. 33), but shrank from fuller information on a prospect so distasteful to them.

(*f*) *At Capernaum again.*

33. **Καφαρναούμ.** Now visited for the last time before His death.

τῇ οἰκίᾳ. Probably Peter's house, or Levi's: cf. i. 29, ii. 15.

34. **τίς μείζων.** Perhaps the discussion was suggested by the privilege of accompanying the Master up the mountain accorded to the Three, or by the apparent precedence given to Peter when he made his great confession (n. on viii. 29). In the material Kingdom of the Messiah expected by the Jews there were to be elaborate distinctions of rank[2].

35. **καθίσας**, i.e. assuming the attitude of a teacher.

πάντων διάκονος. Cf. the further extension of the same teaching in x. 44. Thus it is a sign of the growth of the Kingdom of God, when rulers, employers of labour etc., begin to recognize that they owe *service* to those under them. *διάκονος* is one who does the humblest 'menial' services.

36. **παιδίον.** Perhaps a child of Peter's: a late tradition says that it was St Ignatius.

37. **ὃς ἂν κτλ.**, i.e. 'whoever welcomes anyone of a simple and child-like character, because such a character is acceptable to me, is a true disciple of mine'. To appreciate in men the Christ-like character

[1] Latham, *P. P.*, 351.

[2] Edersheim, *Life*, II. 116.

(instead of the self-seeking character) is to appreciate Christ, and more than that.

ἐπὶ τῷ ὀνόματί μου. The use of 'name' to signify 'person', 'character', is a common Hebrew way of speaking.

οὐκ ἐμὲ κτλ. The language resembles that which is found so frequently in St John's Gospel.

38—40. A digression, after which in 41 the discourse of which the child is the text is resumed.

38. John's question was apparently suggested by what Jesus had just said about the use of His *Name*: it occurs to him to ask whether they had been right in their treatment of one who used the Name, but was not a professed disciple. He seems now to feel conscientious scruples: was their conduct, he wonders, consistent with the liberal teaching which they have just heard?

39. **μὴ κωλύετε.** Jesus' answer is that in such a case they are to be *tolerant*: He does not go further than that. But in the following sentence He shews that such a man contains at all events *possibilities*, and must therefore not be discouraged. Cf. Moses' noble answer to Joshua's protest against the 'prophesying' of Eldad and Medad, Num. xi. 29.

40. This saying seems at first sight to contradict Matt. xii. 30 (Luke xi. 23), where He says "He that is not with me is against me, and he that gathereth not with me scattereth". But the bearing of each saying is fixed by its context, and the contexts are quite different. *There* the question is between those who do and those who do not the work of Christ: the latter class are declared to be His enemies. *Here* it is between two classes, *both* of whom do His work, viz. disciples and non-disciples: the latter are to be regarded as His friends, though they may not belong to the band of disciples.

41. **γάρ** refers back to 37, the discourse having been interrupted by John's question which is not however irrelevant, as it is connected with the subject of the relation between disciples and non-disciples. The connexion then is '(Blessed is he who receives a disciple in my name); however slight the help he gives, his reward is great'. *ὅτι Χριστοῦ ἐστε* explains *ἐν ὀνόματι*: 'in the Name, that is, because you belong to Christ'.

Χριστοῦ. Note that He now uses this title of Himself, because they have now just realized that He *is* the Messiah: ever since Peter's acknowledgement (viii. 29) He has been continuously revealing to them His true character, now that they are able to understand it. It is important to note this, as we have come to use the title as our Lord's

most natural name: it could not have been so to the disciples' ears till quite recently (see n. on i. 1).

ἀμὴν λέγω ὑμῖν, n. on iii. 28.

42. The other side of the picture: as to help a weak brother is blessed, so to put hindrances in his way is an awful sin: discipleship has its blessings and also its grave responsibilities.

σκανδαλίσῃ, lit. 'trip up', n. on iv. 17.

τῶν μικρῶν τούτων. The child (36) is evidently still present and is used by Jesus as a type of what St Paul calls 'the weaker brethren': St Paul gives noble applications of this teaching in 1 Cor. viii., Rom. xiv. 13—23.

εἰ περίκειται. The indicative states the supposed case graphically, as if it had actually occurred: 'if he *has been* ignominiously drowned, he is in a better case'.

μύλος ὀνικός, lit. 'an ass mill stone', i.e. the stone of a mill so large as to be worked by an ass, not a mere hand mill.

43—47. Part of this passage occurs also in the Sermon on the Mount (Matt. v. 29, 30). The discourse now goes on to deal with the duties of a disciple to *himself*. This part of the discourse is a sort of expansion of the saying in the Sermon on the Mount (Matt. vii. 3—5) about the 'mote' and the 'beam'. He that will be a good disciple in his relation to others must see to it that his own life be consistent: a man may make spiritual difficulties, not only for others, but for himself.

The 'hand', the 'foot', and the 'eye' stand for things good and useful in themselves which may be put to a bad use, and are then better dispensed with. The disciple must be willing to sacrifice even something which might supply his needs ('hand'), or which might be to him a support ('foot'), or which might aid his perception ('eye'), so soon as he finds that it does *not* do so, but has become a snare. Of course the possible applications of each of the three 'stumbling-blocks' are very numerous: to take but one instance of the 'eye' which 'offends':—a man with a highly-developed artistic sense, a love for music, or poetry, or painting, may find it become, good as it is in itself, a hindrance instead of a help, if it distracts him from the pursuit of even higher aims.

43. **τὴν ζωήν**, i.e. the best kind of life: in 47 *τὴν βασιλείαν τοῦ θεοῦ* is used in the same context.

γέενναν κτλ. The metaphor is taken from imagery probably familiar in the teaching of the Rabbis. *γέεννα*, or Hinnom, was the name of the ravine S.W. of Jerusalem, in which the worst of the

Jewish kings carried on the worship of Moloch with human sacrifices: Josiah 'desecrated' it (2 Kings xxiii. 10), and it became the place where the refuse of Jerusalem was thrown, for the consumption of which it is said that fires were kept burning (cf. *τὸ πῦρ τὸ ἄσβεστον*).

Then in the language of the Rabbis 'Gehenna' was used as a symbol of the future punishment of the wicked, which they conceived as a material 'fire': and so in the Sermon on the Mount (Matt. v. 22) Jesus used it as a symbol of the worst grade of punishment. The sense here then, apart from Jewish metaphor, will be 'He who will not sacrifice a part to save the whole may end in destroying his own soul'.

47. **τὴν βασιλείαν τοῦ θεοῦ**, i.e. the 'realm' where the will of God is done: cf. n. on 43.

48. This verse is repeated by some inferior texts as a sort of refrain after 43 and 45 (making verses 44 and 46, omitted in this text). The quotation is from Is. lxvi. 24, the last verse in the book, where the fate of a party of 'apostates' is apparently prophesied. The 'worm' symbolizes destruction by *internal* corruption, the fire by *external* destruction: both stand, not for penalties *imposed* by someone, but for the *natural* means of dissolution. The sense then is:—'Such a one condemns himself to eternal depravation and destruction of his soul'.

49. **γάρ** picks up the word *πῦρ*, and *πυρί* is the emphatic word: 'I say 'fire' advisedly, for it is with fire that every man shall be purified' (lit. salted): i.e. everyone must pass through a 'cleansing fire'; what this 'fire' is may be seen from the Baptist's saying about Christ (Matt. iii. 11), that He 'shall baptize with the Holy Spirit and with fire': it is the Spirit which will purify away all dross, i.e. all that makes a man unfit for the 'sacrifice' of himself to the service of Christ. Salt was to a Jew a natural metaphor for *purification*, from its use in sacrifices (see Lev. ii. 13): in fact an explanatory note ('gloss') 'every sacrifice shall be salted with salt' has got here into inferior texts: see A.V.

50. **ἅλας** = class. *ἅλς*. The mention of 'salt' in *ἁλισθήσεται* suggests a further remark, just as the mention of 'fire' in 48 suggested the saying *πᾶς γὰρ πυρὶ ἁλισθήσεται*.

καλὸν τὸ ἅλας κτλ. (The first part of this verse occurs Luke xiv. 34 in a quite different context), i.e. 'Salt is a good thing *in itself*'. The disciples would perhaps be reminded of the passage in the Sermon on the Mount (Matt. v. 13), where they had been called 'the salt of the

earth'. The comparison now gains new force from their recent quarrel: 'If you, who should be the salt of the earth (the purification of mankind) prove by your selfishness and self-seeking useless for purifying others, whence can the purification come?'

The connexion of thought in the latter part of this discourse is extremely difficult to seize, and it is possible that it has heen compressed or imperfectly reported: but it seems not impossible to recover the thread, as in the above notes[1].

ἄναλον, 'flat', as we say.

ἔχετε κτλ. In these words the discourse returns at its close to the subject with which it started, the dispute among the disciples: 'You yourselves must be pure, if you are to purify others, and especially must you avoid contentions among yourselves'. (The connexion between 'salt' and 'peace' is perhaps that salt is the symbol of hospitality in the East.) The spirit of Christianity is the very opposite of the spirit which St Paul calls *πλεονεξία*.

With this weighty discourse ends the story of the Galilean Ministry.

PART II. SKETCH OF JOURNEYS IN PERAEA AND JUDAEA.

(a) *Final departure from Galilee: question of divorce.*

X. 1. **ἐκεῖθεν ἀναστάς.** This phrase marks a decided break; not a mere going from place to place, but a departure to a different district: cf. vii. 24, where it is used of the departure into Phoenicia.

εἰς τὰ ὅρια κτλ. These words serve as a somewhat vague heading to this period of the Ministry, of which only three incidents are given by Mark. The history of several months is covered by this section, including tours in Judaea and beyond Jordan, the chronology of which cannot be exactly determined. John records several events which appear to belong to this period, e.g. two visits to Jerusalem (before the final one), for the feasts of Tabernacles and the Dedication (John vii. 14, x. 22). Parts of the long section of Luke, ix. 51—xviii. 34, deal with this period. The next section in Mark begins with the last journey to Jerusalem.

[1] Cf. Gould's commentary *in loc.* for an ingenious explanation

ὡς εἰώθει, i.e. in parables. This teaching is not described, but the writer passes on to give three incidents of this period. In Luke's full account many important parables are preserved.

ἐδίδασκεν. 'He *was teaching* them' through all this period.

2. **Φαρισαῖοι ἐπηρώτων κτλ.** This 'test-question' (*πειράζοντες* = 'testing') marks a more open attack than on previous occasions. In vii. 5 the Pharisees asked Him a question about His disciples' disregard of a Jewish custom, in viii. 11 they asked for a sign of His Messiahship: now they try to make Him declare Himself disloyal to a command of Moses. Possibly they had heard of some saying of His on the subject of divorce, e.g. His teaching on this subject in the Sermon on the Mount (Matt. v. 32). The question was one on which the two 'schools' of Hillel and Shammai were divided, the latter taking the stricter view. The practice of the time seems to have been lax. It is also possible that they wished to involve Him in trouble with Herod Antipas, tetrarch of this district of Peraea, whose divorce of his wife, in order to marry Herodias, was notorious.

3. The answer shews that He knew that Moses' ruling was in their minds, and boldly referred to it Himself.

4. The reference is to Deut. xxiv. 1. **ἐπέτρεψεν** is emphatic: Moses *allowed* divorce, but it was only a *concession*.

5. **πρὸς τὴν σκληροκαρδίαν ὑμῶν**, i.e. Moses' rule was intended for people who could not accept a more perfect law: in certain cases he allowed divorce and gave regulations for it, but that did not shew that he regarded divorce as a desirable thing in itself.

ὑμῶν = 'of you Jews'. He implies that, if the Pharisees claim Moses' permission of divorce as extending to themselves, they have not got beyond the moral standard of their ancestors, for whom it was intended. Thus Jesus distinctly teaches that the moral teaching of the O.T. is 'progressive': the standard of an early age should not be the standard of a later age: cf. n. on ix. 13.

6—8. From Gen. i. 27, ii. 24. To shew that Moses' teaching was accommodated to the imperfect morality of his time, and was not an ideal law, Jesus refers back to a principle laid down in the O.T. long before the time of Moses, at the Creation itself. Marriage, as originally ordained, was to be a permanent tie.

8. **ἔσονται εἰς**, a Heb. idiom.

10. **εἰς τὴν οἰκίαν.** Short for 'when they had entered the house', i.e. the house at which they were lodging.

11. Jesus now, in conversation with His disciples, goes a step

further, and pronounces it a deadly sin for a man to marry again when he has divorced his wife: this follows from the rule just laid down that the marriage-tie is permanent. According to Matthew He made an exception in the case where the divorced wife has been guilty of unfaithfulness.

12. This addition shews that there is one and the same Christian rule for both sexes. Both Greek and Roman law allowed a woman to divorce her husband and marry again, so that the disciples would from this instruction know how to deal with such cases among their Gentile converts.

(*b*) *Children blessed.*

13. **ἅψηται**, as a sign of blessing: children were thus brought to be blessed by the rulers of synagogues. He actually did more than they asked, He embraced them instead of merely touching them (16).

ἐπετίμησαν. Apparently they thought it undignified for their Master to be approached in this way, as He had so many more important concerns.

14. **ἠγανάκτησεν.** This is the only occasion on which He is recorded to have shewn indignation.

14—16. **τῶν γὰρ τοιούτων**, i.e. it belongs to those of childlike simplicity. These words, with those following and His treatment of these children (*ἐναγκαλισάμενος*) must have recalled to the Twelve the incident of the child described ix. 36 foll. If they had remembered that incident and the discourse founded on it, they could hardly have objected now. The most hopeful disciples are children and those who come in the spirit of children, in unprejudiced simplicity and trustfulness. The incident teaches more than one lesson: by His indignation, and His affectionateness to the children, He gives an example of Divine tenderness: but the words conveyed also a further suggestion for the disciples as to their own character and the character of those who through them would be drawn into the Kingdom.

15. **ἀμὴν λέγω ὑμῖν**, n. on iii. 28.

16. **κατευλόγει.** More emphatic than the simple verb.

(*c*) *The rich and the Kingdom of God.*

17. **εἰς ὁδόν**, i.e. as He was starting to go on to the next place.

εἷς. We learn from Matthew and Luke that he was young, and a 'ruler': his question seems to have been perfectly sincere.

ζωὴν αἰώνιον. The belief in a future life developed remarkably among the Jews in the period after the Captivity: it was by this time held at all events by all who came under Pharisee influence. The young ruler therefore used the phrase in the sense in which he had heard it used by the Rabbis.

18. **ἀγαθόν** is the emphatic word: the young man had used it respectfully, but without any deep meaning. Jesus picks up the word, and first compels him to think what 'goodness' means; his own standard of 'goodness' had so far been mere compliance with the letter of the Law. This method of teaching, by which the enquirer is forced to reflect on the meaning of the words which he has used unreflectingly, strikingly recalls the methods of Socrates.

(In the true text of Matt.'s account (xix. 16, 17) the question and its answer are different: but there also the point turns on the true conception of 'goodness'.)

19. **μὴ φονεύσῃς κτλ.** The commandments quoted all belong to the 'Duty to our neighbour': *μὴ ἀποστερήσῃς* seems to stand for the 10th (see Ex. xxi. 10, Deut. xxiv. 14); possibly it was referred to in this way to suggest to the man a question whether his own wealth 'defrauded' anyone.

20. **ἐφυλαξάμην,** i.e. he had kept them in their literal sense,—like St Paul in his early days (Phil. iii. 6)—, and had no idea that they contained more than that. Jesus in His answer shews that the *spirit* of Love to our neighbour, which underlies the commandments, makes far higher demands on a man: this is the teaching also of that part of the Sermon on the Mount which concerns the commandments (Matt. v. 21—37), and the same lesson is given in answer to a Scribe's question about the 'greatest' commandment in xii. 30, 31.

21. If he desires 'eternal life', he must become a follower of Christ, and must first shew himself to be in earnest by giving up everything. The difference between 'keeping the commandments' and such devotion is the difference between Duty and Service, which are the ideals respectively of the Old and of the New Testament. Duty asks 'How much *must* I do?', Service 'How much *can* I do?' Of course Jesus' directions apply *literally* only to this particular case, though the *principle* is applicable to all would-be Christians: cf. the similar teaching given in more general terms to the disciples in ix. 43—48.

καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, cf. the parable of the treasure hid in a field, Matt. xiii. 44, Luke xii. 33.

22. **στυγνάσας**, lit. 'lowering': the word is applied to a stormy sky in Matt. xvi. 3. It seemed too much to ask: here was an instance of the 'deceitfulness of riches' spoken of in the parable of the Sower (iv. 19): but the words *ἀπῆλθεν λυπούμενος* suggest that he may have taken to heart what he had heard, and it is of course possible that he may have eventually carried out Jesus' command; that there were many who did such things in the first enthusiasm of the Christian Church after the Ascension we learn from Acts iv. 32—35. At all events it is clear that he did not simply reject the idea with scorn or derision.

ἦν ἔχων. The Eng. gives rightly the sense of this compound tense.

23. As often, the Lord draws for the disciples a lesson from the incident: He declares that the young ruler's case is an illustration of the difficulty which rich men generally will experience in becoming subjects of the Kingdom.

24. **ἐθαμβοῦντο.** Their notion of the nature of the Kingdom was still crude and vague, and they could not see how rich men, who find things easy enough in most kingdoms, should find it difficult to enter this Kingdom, while it has been declared that 'children' are its natural subjects.

τέκνα. The affectionate word shews His sympathy with their perplexity.

πῶς δύσκολον. In repeating His saying He now makes it general: it is hard for *anyone* to enter the Kingdom, but specially hard for the rich. (Inferior texts, followed by A.V. and R.V., insert 'for those that *trust* in riches', probably an attempt to soften the apparent hardness of the saying, which results in destroying its meaning altogether.) Cf. a saying of Plato "It is impossible for a man who is exceedingly good to be also exceedingly rich".

25. **κάμηλον κτλ.** A proverbial saying for something impossible; cf. such proverbs as the Greek 'rivers flow backwards to their sources', or the English 'to make ropes of sand'.

For other strongly expressed proverbs used by our Lord, cf. iv. 31, Matt. xxiii. 24.

τρυμαλιᾶς, a hole artificially bored.

26. The disciples' astonishment is only increased, as the hard saying becomes harder, instead of being explained.

καί asks an indignant or excited question: see n. on ix. 12.

27. **ἐμβλέψας.** His gaze forces them to attend well to the explanation to which His perplexing words have led up, by thoroughly arousing their curiosity.

παρὰ ἀνθρώποις κτλ. The case of the rich is not then hopeless, because by God's help they can do what they could not do for themselves: e.g. (in the case out of which this conversation arose) God's grace could enable the young ruler to sacrifice his possessions. As so much stress is often laid on Christ's consideration for the poor, it is important to note here His deep sympathy with the enormous responsibilities of the rich. In Luke (xix. 1) there follows almost at once the story how a rich man, Zacchaeus, *did* become a disciple.

28. **ἤρξατο λέγειν.** This phrase marks a new turn in the conversation: n. on i. 45. Pondering over the incident Peter bethinks himself that he and the other disciples have already made the sacrifice required of the young ruler: he had 'left' his house and wife (cf. i. 29), and others of them, such as Levi or James and John, their professions, and had 'followed' Him.

29—31. The Lord accepts and blesses their devotion, but adds a solemn caution.

29. **ἀμὴν λέγω ὑμῖν**, n. on iii. 28.

οἰκίαν would apply specially to Peter, *πατέρα* to James and John, but of course the enumeration is to be taken chiefly in a general sense.

30. **ἐὰν μή** = Lat. *quin.*

ἑκατονταπλασίονα κτλ. The property and the relations whom the disciples are to gain 'in this time' are the additions which through their devotion will be made to the family of the Church: they will gain in new converts new 'brothers, fathers' etc. and will even acquire new property, though not *private* property: cf. Acts iv. 34, where donations of property to the Apostles, as representing the Church, are mentioned: cf. also similar language of St Paul in 1 Tim. v. 2.

μετὰ διωγμῶν, an important qualification.

τῷ αἰῶνι τῷ ἐρχομένῳ, lit. 'the age which is to come'. *αἰών* is 'an epoch'.

ζωὴν αἰώνιον. This was what the young ruler had sought (18) and what Peter was anxious to claim, because he had done what the young ruler was required to do.

31. The original devotion, the disciples are warned, is not all. The foremost to become a disciple may fall away, while he who joins late and reluctantly (as perhaps the young ruler may have done) may take a foremost place. The N.T. history supplies illustrations of this impressive saying, which also occurs elsewhere, and not always in the same context: (in Matt. xix. 30—xx. 16 it is illustrated by the parable of the Labourers in the Vineyard, and repeated after the parable, of

which it forms the text): e.g. Peter, the foremost in enthusiasm, presently deserted his Lord for a time, Judas Iscariot, one of the original Twelve who had 'left all', turned traitor for a paltry gain; while on the other side Saul the persecutor became Paul the apostle.

(*d*) *Journey towards Jerusalem: Passion foretold for third time.*

32. **τῇ ὁδῷ**, i.e. one of the highways by which pilgrims from Peraea went up to Jerusalem, crossing the Jordan a little to the S. of Jericho, whence a hot toilsome ascent led up into the Judaean hills[1].

ἐθαμβοῦντο. (The verb is *θαμβῶ* in class. Greek.) The subject is apparently 'the disciples'. The cause of their amazement must have been something unusual in the Master's manner, such as His walking before them instead of with them (Luke ix. 51 says 'He *stedfastly set his face* to go to Jerusalem'). He was not only going to Jerusalem, where He would encounter the hostile ruling classes, but was apparently eager to get there: it was, so to speak, an entire change of policy. The hostility of the ruling class, as we learn from John xi. 47—57, had been brought to a head by the raising of Lazarus, and He had been forced to retire to a place called Ephraim.

οἱ δὲ ἀκολουθοῦντες, i.e. probably the crowd of Galilean and Peraean pilgrims. (But it would be possible to make 'the people' generally the subject of *ἐθαμβοῦντο*, and to take *οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο* to refer to the disciples and other immediate 'followers'.)

παραλαβών, i.e. 'letting them join Him again', or 'taking them apart from the crowd'; in contrast to *προάγων* above. In ix. 2, xiv. 33 the word is used of Jesus associating closely with Himself three out of the larger number.

λέγειν κτλ. He had told them this twice before, near Caesarea Philippi (viii. 31) and in Galilee (ix. 31): He now repeats and makes far more definite what He then said, to calm the fears of His followers by shewing them that He knows the issue of the journey.

33. **ὅτι**, n. on i. 15.

ὁ υἱὸς τοῦ ἀνθρώπου, n. on ii. 10.

τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν. See nn. on viii. 31, i. 22. The two classes together stand for the representatives of the Temple and the Law respectively; a sort of informal expression for the San-

[1] G. A. Smith, *H. G.*, 263 foll.

hedrin, the national council, which was largely composed of representatives of these two classes. It tried religious questions, and was also allowed by the Romans to try civil questions referred to it by the local councils: it could pass sentence of death in such cases, but could not carry it out.

τοῖς ἔθνεσιν, a more general way of saying 'the Romans'. 'The nations' in O.T. phraseology are opposed to 'the people' (λαός), i.e. Israel: cf. Ps. ii. 1, Acts iv. 27. The description would appeal to the national feelings of the disciples.

(e) *The disciples quarrel for precedence in the Kingdom: they are answered with a promise and an example.*

35. **Ἰάκωβος καὶ Ἰωάνης.** According to Matt. the request was made by their mother (Salome), who was related to the family of Jesus. The request may have been prompted by this relationship, or by the privileged position which these two, with Peter, had occupied on such occasions as the Transfiguration After what Jesus had just said, the request was singularly ill-timed: but Luke (xviii. 31) says that they did not even now understand what the prediction of the Passion meant: possibly they thought that His language was, as so often, in some way *figurative*.

36. **τί θέλετε ποιήσω;** Either the subjunctive is deliberative, as in the class. *βούλει οὖν ἴωμεν*, or the construction is like that noticed in vi. 25, with *ἵνα* omitted.

37. **δὸς...ἵνα**, n. on iii. 9.

εἷς σου ἐκ δεξιῶν κτλ., i.e. the places of honour at a court.

ἐν τῇ δόξῃ σου. They appear to have thought that He was going to the capital to declare Himself King: the nature of the Kingdom of which He had so often spoken was still entirely misunderstood.

38. **τὸ ποτήριον...τὸ βάπτισμα.** The metaphors of the 'cup' and 'baptism' are suggested by the request of James and John: the 'cup' is that of a royal banquet, the 'baptism' perhaps an allusion to the luxurious royal baths of which the Herods (in imitation of Roman customs) were fond. But Christ, in adopting this language, gives it a different turn; the 'cup' and the 'bathing' for His 'courtiers' are not those of royal luxury, but a bitter draught and a plunge into the waters of affliction: in this sense neither metaphor was unfamiliar: cf. xiv. 36. "Remove this cup from me", and many passages in the Psalms, e.g.

Ps. lxxv. 9: Luke xii. 50, "I have a baptism to be baptized with", Ps. xviii. 16, etc. The sense then is 'Can you endure the sufferings which are the privileges of my Kingdom?' To share in these is to have a place in the Kingdom, but in that Kingdom there is no order of merit or precedence to be won by ambition.

39. **δυνάμεθα.** In striking contrast with this ready but too self-reliant loyalty is St Paul's "I can do all things *in him that strengtheneth me*" (Phil. iv. 13).

πίεσθε κτλ. This prediction was fulfilled in the early martyrdom of James, who was put to death by Herod Agrippa I (Acts xii. 2), and in the exile to Patmos of John,—to say nothing of the dangers, which they, in common with all Christ's followers, had to face in the period immediately after His ascension.

40. **οὐκ ἔστιν ἐμὸν δοῦναι,** lit. 'it does not *belong to me* to give' (not necessarily='I *cannot* give'), i.e. Christ does not dispense places and rewards by *arbitrary* choice, like an eastern despot, but places are 'prepared' for those who win them by voluntary self-sacrifice. Thus, when they came to see what the Master's service really meant, these two apostles *did* win high places in the Kingdom, though in a different sense to what they at this time expected.

οἷς, it is simplest to supply *ἐστὶ τούτοις.*

41. **ἀγανακτεῖν.** The ten shewed by their vexation, not that they were too well-instructed to make such a request, but that their own ideas about the Kingdom were as crude as those of James and John.

42, 43. Observe that *four* grades are mentioned, rulers or kings (*ἄρχειν*), nobles (*μεγάλοι*), servants (*διάκονος*), slaves (*δοῦλος*).

42. **οἱ δοκοῦντες ἄρχειν,** 'those who are thought to rule': the phrase does not necessarily imply that they do *not* rule, but seems to hint suggestively that the appearance of authority and the reality are not always found in the same ruler. In Christ's 'kingdom', i.e. among men looked upon with eyes opened by Christ, "the meek inherit the earth". Kings truly 'reign' over the *hearts* of their subjects, as did Queen Victoria, who did not rule by 'lording' it, but obtained sovereignty over her subjects by serving them.

κατακυριεύουσιν, κατεξουσιάζουσιν. For the 'intensive' force of *κατὰ*, cf. 16 *κατευλόγει.*

43. **ἐστιν.** The tense regards the Kingdom as already founded: in it there is a complete inversion: he that desires the *second* rank, must seek the *third*, he that desires the *first* rank must seek the *last* (see n. on 42, 43).

44. **δοῦλος.** Hence the title *'servus servorum Dei'*, assumed by the Popes.

45. **ὁ υἱὸς τοῦ ἀνθρώπου,** n. on ii. 10.

καὶ δοῦναι. A further point. The *subjects* of the Kingdom must submit to the *life* of a slave, but the King submits to the *death* of a slave: the higher the position, the greater the sacrifice. The self-surrender which the service of the Kingdom requires is to be learnt from the example of the King, which goes beyond what is required of His subjects: this was afterwards illustrated by the washing of the disciples' feet recorded John xiii. 1—11.

ἀντὶ, properly 'instead of', the ransom being paid *in exchange for* those whom it releases. In the other passages which speak of the meaning of Christ's death the preposition used is *ὑπέρ*, 'on behalf of'.

What impression this lesson made on the mind of one at least of the two ambitious disciples may be seen from John's account of the Last Supper (John xiii.) and indeed from the whole tenor of his writings.

(*f*) *Through Jericho: blind Bartimaeus healed.*

46. **ἔρχονται,** possibly along a road[1] which led to Jericho from the city of Ephraim, to which John (xi. 54) says that Jesus had retired after the raising of Lazarus.

Ἰερειχώ. About five miles from the Jordan and fifteen from Jerusalem. The city had been adorned with new buildings by the Herods. By entering it Jesus deliberately came within the province of the procurator Pontius Pilate (see Introd. p. xxxiii) and the jurisdiction of the Sanhedrin.

ἐκπορευομένου. Probably the main road[1] from Jericho to Jerusalem. Luke (xix. 2—10) adds here the story of Zacchaeus (n. on 27): and the parable of the Pounds.

ὄχλου ἱκανοῦ, i.e. the crowd travelling to Jerusalem for the Passover: by travelling with them Jesus shewed that He no longer shunned publicity: He had made up His mind to go to Jerusalem and to His death.

ἱκανοῦ = *πολλοῦ*: in classical Greek this use is colloquial.

ὁ υἱὸς Τιμαίου Βαρτίμαιος. His name itself means 'son of Timaeus' (cf. Barnabas, Barabbas, Bartholomew): the fulness with which he is described suggests that he may have been a well-known person after-

[1] G. A. Smith, *H. G.*, 264.

wards. Many of those cured by Christ must for that reason have obtained notoriety. Matthew's account gives *two* blind men, and Luke places the incident at the time when our Lord was *entering* Jericho.

παρὰ τὴν ὁδόν. To be in the way of the crowd of pilgrims.

47. **ὅτι Ἰησοῦς ὁ Ναζαρηνός.** The actual words of the passers-by are given.

υἱὲ Δαυείδ. The beggar's use of this title, a distinctive title of the Messiah, shews that he believed Jesus to be something more than 'Jesus of Nazareth': the fact that Jesus' family *literally* traced its descent back to David he would hardly be likely to know. He thus declared his belief, and this is the explanation of Jesus' words *ἡ πίστις σου σέσωκέν σε* (52), for He only healed those who believed: where He met with unbelief, we are told that He was actually *unable* to perform miracles (vi. 5, 6). The reality of Bartimaeus' faith is shewn by the fact that he followed his Healer (52).

51. **τί σοι θέλεις ποιήσω;** n. on 36: the answer (*θέλω*) *ἵνα ἀναβλέψω* suggests that *ἵνα* is to be supplied with *ποιήσω*.

Ῥαββουνεί. An Aramaic word, a longer and more respectful form of the familiar 'Rabbi', found elsewhere in the Gospels only in Mary of Magdala's exclamation at the tomb (John xx. 16). As such a title would ordinarily be given only to a learned scribe, and Jesus bore no resemblance to that class, the beggar's use of the word was almost as bold as his recognition of Jesus as the 'son of David'. (Similarly two of the Baptist's disciples greeted Jesus as 'Rabbi' at the very outset of His career, before He was known as a Teacher.) It was as a great teacher and healer that most of the simple multitude probably reverenced Jesus, while some no doubt cherished a hope that He might presently *prove* to be the Messiah whom they vaguely expected.

52. **εὐθύς.** The cure of a blind man, described viii. 22—26, was not thus instantaneous: see notes there for a suggested explanation of the difference of treatment.

ἀνέβλεψεν. The force of the preposition is 'again': cf. *ἀναβιοῦν*, 'to come back to life'.

PART III. THE LAST WEEK AT AND NEAR JERUSALEM.

(*a*) 1*st day: entry into Jerusalem, and return to Bethany: enthusiasm of pilgrims.*

XI. 1. **καὶ ὅτε**, n. on xiv. 3—9.

The second **εἰς** limits and corrects the first: 'to Jerusalem, i.e. to the villages nearest it on the Jericho road'.

Βηθφαγὴ καὶ Βηθανίαν. The position of Bethphage is unknown. Bethany was on the side of the Mount of Olives farthest from Jerusalem[1]. Here lived a family with which Jesus seems to have been very intimate, that of Martha, Mary and Lazarus (John xi.). The modern name of the village on this site, El Azarieh, or Lazari, is probably derived from Lazarus' name. Here Jesus now stayed each night till the eve of His death. At the Passover season Jerusalem was crowded, and many pilgrims slept at the neighbouring villages or bivouacked out of doors.

τὸ Ὄρος τῶν Ἐλαιῶν. The E. slope of this hill is three miles from Jerusalem: from this ridge David, when he fled from Absalom, took his last view of the city (2 Sam. xv. 30).

δύο. The disciples are often spoken of in pairs: see esp. vi. 7.

2. **τὴν κώμην τὴν κατέναντι ὑμῶν.** Possibly Bethphage, which in this case will have been between Bethany and Jerusalem, on the W. slope of the hill.

ἐφ' ὃν οὐδεὶς κτλ. This marks the sacred character of the Rider. He now does not hesitate to claim *exceptional* honour, He deliberately appears before the people with a sort of regal state, which is all the more impressive, because ordinarily He has avoided all such demonstrations: see n. on 10.

3. **ὁ κύριος κτλ.** This message would appeal only to someone who knew Jesus and recognized Him as 'the Master': the owner of the colt was therefore perhaps a secret follower.

ἀποστέλλει. A sort of 'certain future' is the force of this present tense. The subject of the verb should strictly be ὁ *κύριος*, and the meaning will then be 'the Master will restore him here presently', the

[1] Stanley, *Sinai and Palestine* 185—195.

clause καὶ—ὧδε being part of the message. But it is not so in the parallel passage of Matt., and it is possible here to translate 'and he (the owner) will send him back here at once': the change of subject is not, in Mark's Greek, fatal to this rendering.

4. **ἐπὶ τοῦ ἀμφόδου**, 'in the court round the house', or 'in the open street', lit. 'where there is a road going each way'.

7. **τὰ ἱμάτια**, cf. the story of the proclamation of Jehu as king: 2 Kings ix. 13.

8. **στιβάδας**, lit. 'mats', i.e. of leaves, grass, etc., a sort of extemporized carpet spread before the Conqueror: cf. 2 Kings ix. 13 (the proclamation of Jehu), Aesch. *Ag.* 891, 921. Matt. mentions also 'branches from the trees', and John 'palm-branches' probably carried by the people from Jerusalem, whence the familiar name Palm-Sunday.

9. The appearance of Jesus riding on the ass subsequently suggested to the disciples a familiar prophecy of the Messiah (Zech. ix. 9, "Rejoice greatly—foal of an ass"): see John xii. 16. The horse was specially connected with war, and otherwise little used for riding, while the ass was the ordinary riding animal of persons of distinction: cf. Judges v. 10, where those "that ride on white asses" are the rich, as compared with "those that walk by the way", i.e. the poor.

οἱ προάγοντες. Probably a second crowd which had come out from Jerusalem to meet the procession and now headed it (John xii. 13).

οἱ ἀκολουθοῦντες. The pilgrims who had accompanied Jesus from Jericho and beyond.

'Ωσαννά is Hebrew, meaning lit. 'save now': hence used as a triumphal greeting to one recognized as a Saviour.

'Ωσαννά—Κυρίου. The quotation is from Ps. cxviii. 26. This psalm is the last of the series (cxiii.—cxviii.) which composed the Hallel, a festival hymn used especially at the Passover (see xiv. 26)[1]: moreover the last five verses of this psalm were regularly used as a greeting to arriving pilgrims. Thus in these shouts the people were using words which would be much in their minds at the time. But this is not all: the phrase ὁ ἐρχόμενος, naturally applied to Jesus as a pilgrim, was a phrase regularly used of the expected Messiah in the sense 'he that *is to come*'; see the question of John the Baptist's disciples σὺ εἶ ὁ ἐρχόμενος; (Matt. xi. 3). The people then, in using the language of the psalm, give a new turn to its meaning: they welcome Jesus as a pilgrim coming to the Passover, but they also recognize in Him the Messiah, and this recognition is emphasized in the next verse.

[1] Edersheim, *Life*, II. 367, 368.

10. εὐλογημένη ἡ ἐρχομένη κτλ. These words (only recorded by Mark) seem to be an addition made by some of the crowd to the quotation from Ps. cxviii.: they shew that the people expected the Messiah to restore the ancient monarchy founded by David, and their expectation seemed to be supported by Jesus' frequent use of the phrases 'the Kingdom of God', 'the Kingdom of Heaven', though what the nature of that Kingdom was they did not understand[1].

Jesus is now therefore accepted by the crowd, in a fit of enthusiasm, as the promised Messiah, and they doubtless expect Him to establish His kingdom at the great national festival by some striking demonstration of power (some such exhibition as the story of the Temptation shews that He rejected as a suggestion of the Evil One). As this did not happen, the popular enthusiasm seems to have disappeared as rapidly as it arose, and we hear no more of the people's support, even if some of this very crowd were not among those who a few days later clamoured for His execution. We hear indeed that a rising of the people was feared by the Sanhedrin (xiv. 2), but the people would not move of their own accord.

The contrast between the Triumphal Entry and the scenes which follow is made the powerful dramatic opening of the Passion-play which is acted every tenth year in the Bavarian village of Ober-ammergau.

Our Lord Himself can have valued little such a demonstration: why then did He allow, and even command it? Doubtless in order that the same people who now ignorantly shouted, might hereafter recall the scene and see its real significance; viz. that the Saviour *had* triumphed though He seemed to fail, and that He had deliberately chosen the symbolism of peace and not that of a warlike conqueror. The incident would then be a kind of instruction by acted parable, in keeping with the general character of His instruction of the common people: it would point to a true fulfilment of the spirit of prophecy, while it corrected false ideas about the character of the expected Deliverer. Similar 'significant' incidents were the Transfiguration, the Last Supper and many of the miracles: in fact much of our Lord's life was an enigma to those who witnessed it, till the clue was supplied by the Death and Resurrection. The triumphal entry followed presently by humiliation and death, afforded a powerful illustration by Christ's own example of His saying in ix. 35.

11. καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα. It is likely that the shouts first burst out when the first partial glimpse of the city was obtained: then

[1] See further on this passage, Swete's notes in loc. and reff.

the procession wound along over the ridge of Olivet, whence the city and the splendours of the new Temple came at one point fully in view: at this point probably Jesus uttered the lament over the city given by Luke (xix. 41—44)[1]. Then the procession descended and crossed the Kidron valley, and then dispersed at the foot of the Temple hill, as the pilgrims were not allowed to go up to the Temple in their travel-stained condition: but the dispersing crowd would spread the news through the city (see Matt. xxi. 10), and doubtless the arrival of Jesus caused general excitement among the people and anxiety to the responsible rulers, both Jewish and Roman: popular risings were not infrequent at the Passover season, at which time it is said that as many as a million Jews were collected in and near the city.

εἰς τὸ ἱερόν. (The second *εἰς* limits the first, as in 1.) I.e. into the court of the Gentiles: on entering the city from the Kidron valley one would be immediately within the Temple precinct[2]. Jesus now makes no attempt to avoid publicity: the public Entry shews that He deliberately meant to make His arrival known. The crisis of the conflict between the nation and its Saviour was now come and was accepted by Him.

περιβλεψάμενος πάντα. It is implied that He took note of the abuses which on the morrow He was openly to condemn.

(b) 2nd day: walk into Jerusalem.

13. **ἔχουσαν φύλλα.** At this time of the year (April) the fruit could not be ripe, as the earliest figs ripen in June: but it is often eaten unripe with bread, and, as the fruit is (in one species at least) formed *before* the leaves appear, the presumption was that, if there were leaves, there was also fruit: if its leaves were precocious, its fruit might be also.

εἰ ἄρα = Latin *si forte.*

14. **μηκέτι κτλ.** The half-personification involved in thus speaking *to* the tree is characteristic of Jewish ways of speech: cf. iv. 39.

καὶ ἤκουον, imperf., lit. 'were listening'. These words lead up to the sequel of the incident described in 20—25.

15. **ἤρξατο ἐκβάλλειν.** This was a definite assumption of authority: He did what the priests ought to have done, whereas they actually were responsible for these practices: hence their resentment. For the

[1] Stanley, *Sinai and Palestine*, 192, 193.
[2] Edersheim, *The Temple*, chs. i, ii.

sense of ἤρξατο see n. on i. 45. John (ii. 13—17) records a similar cleansing of the Temple, but places it at the beginning of the Ministry: it is not impossible that such an act may have occurred twice with a considerable interval between.

τοὺς πωλοῦντας, i.e. those who sold victims for sacrifice in the Court of the Gentiles: they would be doing a thriving trade at this season.

τῶν κολλυβιστῶν, i.e. those who supplied in exchange the Jewish money which alone was accepted for the Temple offerings. Foreign money was refused for this purpose, because it bore the head of a sovereign, and this the Jews regarded as idolatrous. Those who supplied the Temple half-shekel in exchange for foreign coin are said to have made excessive profits out of the transaction.

τὰς περιστεράς, i.e. '*the* doves' required on such occasions as that described in Luke ii. 24.

16. **ἤφιεν:** n. on i. 34.

ἵνα, for the classical infinitive: see n. on iii. 9.

ἵνα τις διενέγκῃ σκεῦος. This practice, by which a short cut was made through the Temple courts, was illegal, but the law was not observed. A curious commentary on this is the use made of the nave of St Paul's Cathedral in comparatively recent times, and of some continental churches to this day. Our Lord's action shewed that He had come, not to destroy, but to purify, the national religion: in striking contrast is the accusation made at His trial (xiv. 58) that He had spoken blasphemy against the Temple.

The apparent ease with which the expulsion was carried out was probably due to the tone and look of 'authority' which commanded obedience: some of the people who followed Jesus, as well as the disciples, may of course have assisted.

17. The quotation is from Isaiah lvi. 7.

πᾶσιν τοῖς ἔθνεσιν. The 'Court of the Gentiles' was of course intended for their devotions, but the traffic made it useless for that purpose. The Second Isaiah, writing during the Captivity, continually spoke in his prophecies of a time when the Jewish religion should become a universal religion: the form which this idea took in his mind was a prediction that the Temple, hitherto the symbol of Jewish exclusiveness, should be resorted to by all nations: see especially Isaiah lvi. and lx.

ὑμεῖς δὲ κτλ., i.e. 'instead of carrying out the ideal of Isaiah, you have fallen under the reproach of neglect uttered by another prophet, Jeremiah' (Jer. vii. 11).

σπήλαιον λῃστῶν, 'a robbers' cave'. At heart the chief priests were 'robbers', taking by violence the inheritance of the Son: cf. our Lord's language in John x. 8.

18. **οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς.** Note on x. 33. The first-named were those chiefly affronted, and they were the most powerful party in Jerusalem: the hostility of the Scribes is explained by the next sentence. The Priests resented His interference in the Temple, the Scribes the freshness and popularity of His teaching.

19. **ὅταν κτλ.**, lit. 'whenever it became evening': i.e. each day from Sunday to Wednesday inclusive. R.V. 'every evening'. For the mood see n. on iii. 11.

(*c*) *3rd day:* (i) *walk into Jerusalem.*

20. **παραπορευόμενοι**, i.e. on the walk from Bethany into Jerusalem: it was dark when they passed the tree on the previous evening.

ἐξηραμμένην. *ξηραίνω.*

21. **ἴδε ἡ συκῆ κτλ.**, see 13, 14. Peter's remark may have been due to a desire for some explanation of the Master's unwonted exercise of His power (see next note); or perhaps to surprise at the curse having already taken visible effect: the *destruction* of the tree had not necessarily been involved in Jesus' words.

22. **ἔχετε πίστιν θεοῦ.** The miracle was an answer to a prayer of 'faith': and the disciples must also have faith, if they would work wonders. But, though the connexion is not obvious, these words must surely also contain some clue to the meaning of the miracle. Christ's miracles were always *lessons* as well as signs of power, and in this case, as only the disciples were present, one would expect the 'lesson' to be of more importance than the 'sign'.

Whereas all His other miracles (except the destruction of the swine which followed the healing of the Gadarene demoniac, see n. on v. 13) were works of mercy, this was one of destruction, and that the destruction of a harmless tree, merely (as it seemed) because it produced no fruit out of the proper season. This was what struck the disciples, and it was doubtless meant to strike them: the Master had done a thing seemingly quite inconsistent with His character, in order that they might reflect on it. When they did so, it must have gradually become clear to them that this miracle was an 'acted parable', and that the tree was destroyed, not for its own fault, but for their sakes.

The miracle then has its place in the great double conflict of these

last days: for, while (1) the Nation of the Jews (or its rulers) are rejecting and condemning Him, (2) He meanwhile is rejecting and condemning them. This side of the conflict (which only after events made entirely clear), has, as given by Mark, three stages, the condemnation growing at each stage more distinct: these are (*a*) The withering of the Fig-tree, (*b*) The unmistakable parable of the Vineyard (xii. 1—12), (*c*) The prophecy of the punishment of the Nation (xiii. 5—37). Thus the withering of the Fig-tree is a denunciation by parable of the Jewish nation or Jewish religion, which, with its gorgeous Temple and its punctilious observance of the Law, made a fair show of 'leaves', while the 'fruit' of a spiritual faith (of which these things should have been the sign) was wanting. The lesson then which Christ draws for the disciples is 'See that you have the faith which the rulers of your nation have not: if you have that, you may overcome obstacles which seem impossible to overcome'[1]. An actual parable drawn from a fig-tree occurs in Luke xiii. 6—9.

23. **ἀμὴν λέγω ὑμῖν**, n. on iii. 28.

τῷ ὄρει τούτῳ κτλ. Cf. a similar saying Luke xvii. 6. Jesus here adopts a figurative (and to western ears an exaggerated) form of speech which was common among the Rabbis, who used such phrases as 'a rooter-up of mountains' of a great teacher: He may also have had in mind the prophecy in Zechariah xiv. 4. In any case 'to move mountains' means 'to do something apparently impossible', and the reference is to difficulties in the work which lies before the apostles. The fulfilment of the words is seen in the removal of 'mountains' of difficulty by their faith and that of their successors, which in a short time effected a spiritual revolution more marvellous than any catastrophe in the physical world.

διακριθῇ. *διακρίνομαι* in N.T. Greek = 'to hesitate, doubt': cf. Acts x. 20.

24, 25. Christ naturally passes on to add two cautions: (1) Such wonder-working faith must be expressed in prayer, and prayer must always be offered in this spirit: their faith must not be merely a faith in their own virtue, or in a God who will work miracles whatever they may do: (2) This prayer again must be accompanied by a spirit of

[1] Latham, *P. P.*, 95—98. If the above explanation is right, Mark's account of the incident must be more accurate than Matthew's (xxi. 18—22), as indeed seems probable on other grounds (see Swete's notes). No explanation seems satisfactory which makes the words *ἔχετε πίστιν θεοῦ* refer merely to the sudden destruction of the tree and not to the lesson of which the destruction is the symbol or illustration.

humility and love: they must pray *for*, and not *against*, their fellow-men, and must not think themselves free from sin: their Faith must be accompanied by Love. St Paul had grasped this lesson when he wrote "If I have all *faith*, so as to *move mountains*, but have not *love*, I am nothing" (1 Cor. xiii. 2).

The drift of the difficult discourse 23—25 can hardly have been seen by the disciples at the time, but so it was with much of the Master's education of them.

24. **ἐλάβετε.** Note tense: i.e. 'that the request was granted as soon as made'.

25. **στήκετε.** Standing was the ordinary Jewish attitude of prayer: cf. Luke xviii. 11, 13.

ἵνα καὶ ὁ πατὴρ κτλ. The language seems meant to remind them of the instructions for prayer in the Sermon on the Mount (Lord's Prayer) Matt. vi. 12, 14 foll.

(*d*) *3rd day* (*cont.*): (ii) *in the Temple-courts.*

27. **ἐν τῷ ἱερῷ**, i.e. in one of the *στοαί* (colonnades) of the Court of the Gentiles: cf. John x. 23, Acts v. 12.

27, 28. **οἱ ἀρχιερεῖς κτλ.**, n. on viii. 31. From 18 we learn that the Sanhedrin "began to seek how they might destroy" Jesus: we now see the result of their deliberations in an attempt to make Him produce His credentials. No commission *less* than one received from God would justify Him in exerting authority in God's Temple, and such a commission they hoped that He would claim, perhaps by a 'sign from heaven': if He did not, He would convict Himself of having *no* authority.

28. **ταῦτα.** Specially the recent expulsion of the traders, but also in a more general sense, His whole attitude of opposition to the ruling powers. No one was allowed to teach as a Rabbi without license from the Scribes[1].

29, 30. Jesus answers with a counter-question, to answer which puts them in a dilemma, as is explained in 31, 32. There was the further point that, if they acknowledged the Baptist's mission to have been 'from heaven', they would also have to acknowledge that Jesus' mission was from heaven, since the Baptist himself bore witness to the Divine mission of Jesus, and said that his own mission was only

[1] Edersheim, *Life*, II. 382.

preparatory to that (see e.g. i. 7, 8 and in fact all the accounts of John's preaching).

30. **τὸ βάπτισμα.** The most prominent feature in John's mission is put for his mission generally.

32. Regularly expressed the sentence would run (as in Matt.), 'But shall we say From men? no, for we fear the people'; but for the second clause the writer gives in his own words the reason of their not giving this answer.

προφήτης. The word implies a commission 'from heaven', since it means 'a mouth-piece' i.e. of God, and to deny that John had such a commission would make *them* guilty of 'blasphemy' in the eyes of the people: Luke adds that they feared that the people would stone them. It is interesting to note what an impression the Baptist had made.

33. **οὐκ οἴδαμεν.** They escape from the dilemma only by putting themselves in as bad a position as either of the possible answers would have involved. By saying *nothing* they tacitly admit that they, the accredited leaders and teachers of the people, are ignorant on a matter on which ignorance was inexcusable. They therefore now adopt different tactics, and in xii. 18 foll. we find them sending special deputations with test-questions.

οὐδὲ ἐγὼ λέγω κτλ. Not only had they failed in their part of the compact, but their failure to answer such a question proved that they had no right to put a similar question to Jesus: if they could give no explanation of John's 'authority', the nature of Jesus' authority must be beyond their comprehension. They thus stood condemned by Him: see latter part of n. on 22.

XII. 1. **ἤρξατο.** A 'fresh turn' is given to the conversation with the elders etc. which began at xi. 27: see n. on i. 45.

ἐν παραβολαῖς. Only one parable of the series is given, and the 'parabolic' saying about the rejected stone: doubtless He spoke more to the same purpose.

ἀμπελῶνα κτλ. The comparison of the nation of Israel to a vineyard was already familiar from the O.T.: the following passages especially should be read, Ps. lxxx. 8—19, Is. v. 1—7: the latter passage supplies most of the details of the description of the vineyard here, and expressly identifies the vineyard with the 'house of Israel'. Thus from the very beginning of the discourse no educated hearer could fail to see the application of it: cf. 12, and see n. on xi. 22.

φραγμόν. Against robbers and wild animals: for the effects of *not* having a *φραγμός* see Ps. lxxx. 13 foll. The 'fence' of Israel was of

two kinds, its unique geographical position[1], and its unique privileges as possessing the Law.

ὤρυξεν, **i.e.** scooped it out of the rock.

ὑπολήνιον, the vat into which the juice of the trodden grapes ran.

πύργον, as a look-out for the vine-dressers' use.

ἐξέδετο=class. Gk. *ἐξέδοτο*.

γεωργοῖς, 'tenants'. The system of lease described is that by which the tenant pays the landlord a fixed proportion of the produce.

In the interpretation the landlord is God, the tenants the Jewish rulers[2], the vineyard the privileges (or the privileged nation) of Israel: the details of the wine-vat etc. are not to be interpreted each separately; they merely add to the picture of the elaborate *care* of God for the favoured nation. If *ἀπεδήμησεν* is to be pressed, it may refer to God's 'withdrawal' from the nation shewn in His ceasing to send them prophets, but it is a withdrawal in which He (like the absentee landlord) does not desert them, but only leaves them free to act.

2. **ἀπὸ τῶν καρπῶν.** See beginning of last note.

3—5. The slaves successively sent stand for the long series of O.T. prophets; the particular ill-treatment inflicted on them is not to be taken literally, i.e. we need not enquire *which* prophets were scourged etc. and which killed: these details of the parable serve to bring out the *patience* of God and the constant and increasing rebelliousness of the Jewish nation against the voice of the prophets. Here again the application was obvious to a Jewish hearer, since 'servant (or rather slave) of the Lord' was a very common O. T. description of a *prophet*.

3. **ἔδειραν.** *δέρω* in class. Gk. = generally 'to flay', but colloquially and in the N. T. 'to scourge'.

4. **ἐκεφαλίωσαν.** This verb occurs nowhere else in any similar sense: the meaning 'to wound in the head' is conjectural, but pretty certain from the context: if it meant 'beheaded', the climax in the next verse (*ἀπέκτειναν*) would be spoilt; and the formation is analogous to *γναθόω*='to strike on the jaw'.

5. **ἀπέκτειναν.** This marks the climax: they went on from bad to worse.

πολλοὺς ἄλλους. A verb must be understood with the general sense 'they maltreated'.

οὓς μὲν...οὓς δέ=class. *τοὺς μὲν...τοὺς δέ*: cf. iv. 4.

[1] G. A. Smith, *H. G.*, ch. i.

[2] See Trench, *On the Parables*, 203, and note there quoted from F. D. Maurice.

ἀποκτεννύντες as if from *ἀποκτέννυμι* (=*ἀποκτείνω*), a very rare form.

6. **ἀγαπητόν,** see n. on i. 11. The rest of the parable looks forward to events which have not yet happened.

ἔσχατον conveys a solemn warning: the sending of the Son was the nation's last chance, and they were about to reject it.

τὸν υἱόν. In class. Gk. *ἐντρέπεσθαι* in this sense takes a genitive.

7 The reasoning of the tenants is of course wrong: by killing the heir they do *not* make the inheritance fall to them, they really try to rob the landlord of it: their mistake is that they *reckon without him,* thinking that, as he has no more messengers to send, they will be secure, and it is this mistake which leads to their punishment. So, in the interpretation of the parable, the Jewish rulers have slain the prophets and will soon slay the Son of God, hoping thereby to secure to themselves the privileges which they really only hold at God's pleasure: but the end will be that they will cease to be His 'tenants', and will only lose precisely that which they hoped to gain, viz. the inheritance.

8. **ἔξω τοῦ ἀμπελῶνος,** i.e. (in the interpretation) the Jews reject Christ's claim to be King of the Jews: they cast Him out of their community, and hand Him over to Gentiles (Romans) for punishment.

9. **ἐλεύσεται.** He will come *in person*: this possibility the tenants had ignored. This sentence is put by Matt. in the mouth of the bystanders, who (according to this account) had closely followed the story and saw its inevitable end. The 'coming of the Lord', like 'the day of the Lord', is a common O. T. phrase, and implies a coming *for judgment.* In Luke (xx. 16) the sentence is spoken by Jesus (as here), and the people, who were listening as well as the 'rulers', answer with the ejaculation 'God forbid'.

ἀπολέσει. The destruction of Jerusalem and annihilation of the Jewish nation were the fulfilment of these words: it was that event which first clearly marked that the old Jewish Nation was to give place to the new Christian Church.

ἄλλοις, i.e. Gentile Christians.

10. The parable is now dropped, but the rest of the discourse carries on the same ideas in a different metaphor. Jesus no longer calls Himself the murdered son of the owner of a vineyard, but, quoting from Ps. cxviii. 22, 23, a stone thrown away by builders as worthless, only to be selected eventually for the most important place in the building. In this new 'parable' the builders are the

Jewish rulers. In the original context of the quotation the stone is Israel, the builders are aggressive foreign nations. The application here is natural, Christ being the *representative* of Israel, as Israel was meant to be. This parable then carries the teaching of 'the Wicked Vinedressers' a step further: there it was shewn that the Jewish rulers should be punished, here that the rejected 'heir' (now called the 'stone'), will be exalted, and become, as Luke adds (xx. 18) the instrument of their punishment.

οὐδέ, i.e. 'not even so familiar a passage'. The psalm was particularly well known, since a part of it was used in the greetings to pilgrims coming up for the Passover; see last n. on xi. 9. Jesus had been greeted only two days before with words quoted from it, and this may have suggested it to His mind now. It was a psalm which had been but lately on the lips of some of His hearers.

λίθον. Attracted to the case of the relative.

κεφαλὴν γωνίας. The stone which holds together two adjoining walls. The application of the imagery of the corner-stone to Christ is repeated by Peter (e.g. 1 Pet. ii. 4, 7, and his speech in Acts iv. 11), and by St Paul (e.g. Eph. ii. 20), who refers also to Is. xxviii. 16.

11. **παρὰ Κυρίου κτλ.** The same lessons as in the parable of the Wicked Vinedressers: the unexpected punishment of the tenants and the unexpected honour done to the stone dishonoured by the builders both stand for the unexpected glory which awaits Him whom the Jews reject; and this reversal of expectation is the work of God.

αὕτη should in Gk. grammar be *τοῦτο*, but a Heb. idiom is preserved in the Gk., Heb. having no neuter. The quotation is from the LXX.

12. **ἐζήτουν.** The subject implied is 'the rulers'; i.e. such Scribes and chief priests as were present.

13. **ἀποστέλλουσιν.** Same subject as *ἐζήτουν*.

Ἡρωδιανῶν. For the form of the word cf. Pompeiani, Othoniani etc.: the termination means '*partisans* of Herod'. Little or nothing is known of such a party, but, as supporters of Herod, they must have been naturally hostile to the Pharisees, with whom they combine against Jesus here and in iii. 6 (see note there), since the latter were extreme patriots and resented all foreign rule: but the family of Herod had taken pains to conciliate them. These Herodians were presumably Galileans, as Jerusalem was under the direct Roman government of a *procurator*. Herod, as we know from Luke xxiii. 7, was in Jerusalem at this time.

14. **λέγουσιν.** The questioners begin with insidious flattery, and their words shew what an impression of fearless sincerity Jesus had produced.

οὐ μέλει σοι κτλ., i.e. He would say what He thought without fear of the Roman authority, even as He had fearlessly attacked the authority of the Jewish ruling class.

τὴν ὁδὸν τοῦ θεοῦ, i.e. the way in which God wishes men to walk.

ἔξεστιν κτλ. This question is political. The questioners probably expected to be able to use against Jesus whichever answer He gave: if He said 'no', the Romans would arrest Him, if He said 'yes', He would forfeit His popularity, and they would be able to work their will on Him without 'fear of the people'. What use would have been made of one of the expected answers we see from Luke xxiii. 2.

κῆνσον, a Latin word, like Ἡρῳδιανοί and Καίσαρι. The tax in question was a poll-tax, which was paid direct to the emperor's treasury (*fiscus*).

Many of the Jews had an intense dislike to the tax, because its payment recognized their subjection to a foreign power, while it was absurdly maintained in defiance of history that they had never paid tribute (whereas the nation had at different times been tributary to Babylon, Persia, Syria and Egypt); and also because the coin required (a silver *denarius*), bore the emperor's head, which was thought idolatrous. As a concession to this prejudice the procurators of Judaea issued for local use copper coins without the obnoxious head.

Καίσαρι. At this time Tiberius, the second emperor, who came to the throne A.D. 14.

15. **τὴν ὑπόκρισιν**, i.e. that they were 'acting the part' of sincere enquirers. Luke (xx. 20) describes their design more fully.

φέρετε, 'fetch'. Probably no such coin would be available in the Temple courts, where Jewish money was used: so that there will have been an effective pause while the coin was being procured.

16. **ἡ ἐπιγραφή.** It was TI · CAESAR · DIVI · AVG · F · AVG.

17. I.e. the head and inscription on the coins are evidence that the emperor's authority extends to Judaea, and this fact is to be recognized; loyalty to the 'powers that be' does not mean disloyalty to God, since these powers 'are ordained by God' (cf. Rom. xiii. 1).

This answer was of the greatest importance as laying down that the Christian Church should not set itself against the Roman Empire: Christ's religion was not to be revolutionary.

ἀπόδοτε. Note that Jesus says 'pay' (as a due): in the question (14) the word was *δοῦναι* ('give').

ἐξεθαύμαζον. They were amazed (the rare compound expresses utter amazement) that He had escaped from the trap laid for Him, and yet had given a perfectly straightforward answer: they had assumed that there was a *collision* between the claims of God and those of the Emperor, but He had shewn that this was a false assumption.

18. The next question is theological.

Σαδδουκαῖοι, now first mentioned by Mark, but see n. on viii. 15. The name is derived from Zadok, high-priest under Solomon (cf. 1 Kings i. 32—45). At this time the sect, strange as it seems, consisted mainly of the priests (see Acts v. 17): they were not very numerous, but they were very influential at Jerusalem. They were strongly opposed to the Pharisees owing to the belief mentioned here. They try to discover by a test question whether Jesus is on the Pharisees' side or their own, knowing doubtless that He was no friend of the Pharisees.

οἵτινες. Not quite logical, as the antecedent is 'the Sadducees' generally, not these particular Sadducees.

μὴ εἶναι. Class. Gk. would have *οὐ λέγουσιν εἶναι,* but in N. T. Gk. *μὴ* is used with the infin. even in Indirect quotation, when the statement quoted is not a fact, but an *opinion.*

19. **Μωυσῆς ἔγραψεν.** The quotation is from Deut. xxv. 5 foll. The law referred to was called the 'levirate law': its chief object was to prevent the elder brother's line becoming extinct: his nephews would in such a case count as his sons: it also made provision for the widows. For O. T. instances see Gen. xxxviii. 8, and the story of Ruth, whom Boaz took to wife, because the only person nearer of kin to her late husband was unwilling (Ruth iv.).

ἵνα λάβῃ. The construction changes: the sentence begins as if it were going to be *ὅτι λαβεῖν δεῖ τὸν ἀδελφὸν κτλ.*: for *ἵνα* introducing Indirect Command see n. on iii. 9.

20—23. The story was probably a fiction; such an extreme case for the application of the levirate law is most unlikely. But it is of course a possible case, and so makes a fair test from the Sadducees' point of view: they merely put their case as strongly as possible, thinking that a resurrection is inconceivable, if it could lead to such complications.

21. **μή** in late Gk. is not confined to the *conditional* use of participles; so even in Lucian, who in most respects followed the old Attic syntax: cf. 24 *μὴ εἰδότες.*

22. **οὐκ ἀφῆκαν σπέρμα.** The childlessness of the brothers is meant to guard against the answer that the woman would be the wife of the man to whom she had borne children.

24. Jesus' answer is twofold:—the Sadducees' mistake is due to (1) not understanding the very books of Moses from which they quoted, and which imply the resurrection; (2) under-estimating the power of God, who is able to make more than one kind of world: (1) is explained by 26, (2) by 25.

μὴ εἰδότες, n. on 21.

25. **ἀναστῶσιν,** subject, 'men' generally.

(*Ignorance of the power of God.*)

οὔτε γαμοῦσιν κτλ. (*γαμοῦσιν* of men, *γαμίζονται,* of women) i.e. Life in the next world is not a mere repetition of our present life: God is able to make a new world, in which the conditions are wholly different. The Sadducees then were deluded, because they thought that a believer in the resurrection must hold that the new life was exactly like this life. The Pharisees did indeed hold such an unspiritual view: so that in answering the crude unbelief of the Sadducees Jesus also corrects the crude belief of their opponents, by indicating a more spiritual conception of the future life[1]. Cf. St Paul's correction of crude views of the resurrection in 1 Cor. xv. 35 foll.

ἄγγελοι. The Sadducees also denied the existence of angels (Acts xxiii. 6), so that incidentally Jesus corrects another misbelief of theirs.

26. (*Ignorance of the Scriptures*) i.e. long after Abraham, Isaac and Jacob were 'dead', God announced Himself to Moses as 'the *God of* Abraham, Isaac and Jacob': such a phrase implies an *intimate connexion*, (cf. such O.T. phrases as "I will be *your God*, and ye shall be my people") and it is incredible that those who were admitted to so close a relationship could be merely creatures of a day. The doctrine of a resurrection is then *implied* in what the O.T. teaches as to the unfailing Providence of God, viz. that there is an intimate relation between God and men, from which it follows that His care for them does not cease with their earthly life[2]: in Jesus' own teaching the closeness of this relation is illustrated by the parable of the Vine (John xv. 1—8). It would have been too much to say that the resurrection was *expressly* taught in the O.T.: the belief in it was a slow and later growth.

τῇ βίβλῳ Μωυσέως, i.e. the Pentateuch, which was all called by Moses' name, and to another part of which the Sadducees had referred.

[1] Edersheim, *Life*, II. 398, 399.

[2] H. Rashdall, *Doctrine and Development*, Sermon on this passage.

This sect acknowledged the authority of the Law, but an appeal to the language of the Prophets, though it would have strengthened the argument, would not have touched them, as they held lax views about the inspiration of the Prophets.

τοῦ βάτου. A title for a section of the Pentateuch, 'the Bush', i.e. the passage about the burning bush (Ex. iii.), which was one of the 'sections' for reading in the synagogue. The division into chapters and verses is modern: that into chapters was made by Stephen Langton (time of King John), that into verses first appears in a Greek Testament published A.D. 1551, and in English in the 'Geneva Bible' of Elizabeth's reign. The R.V. restored a division into paragraphs, while keeping the chapters and verses for convenience of reference[1].

27. **πολὺ πλανᾶσθε.** The Sadducees were 'greatly mistaken', but Jesus did not condemn them with the severity which He shewed to the Pharisees: the Sadducees were at least *candid*.

28 foll. According to Mark's account this Scribe's question was sincere, not like those of the previous questioners: but Matthew (xxii. 34) regards him as having a hostile purpose.

ὅτι καλῶς ἀπεκρίθη. If, as is likely, the Scribe was a Pharisee, he will have been delighted at the discomfiture of the Sadducees.

ποία, lit. 'what sort of?' 'what class of?' It is possible that this question was a favourite subject of discussion among the Scribes.

πρώτη πάντων is a strong superlative, = 'absolutely first': we cannot of course understand ἐντολῶν.

29, 30. **ἀπεκρίθη κτλ.** Jesus' two quotations are from Deut. vi. 4 and Lev. xix. 18: the former text was one of those written on the 'phylacteries' worn by the Scribes (so that the questioner was probably actually wearing it) and was recited daily by every Jew: it was therefore exceedingly familiar as a *summary* of the Law. When then Jesus is asked 'What sort of commandment is the most important?', He practically answers 'That one which in spirit contains all the rest': the *principle* of Love to God and man is superior to, because it includes, all particular rules. Thus here, as in the Sermon on the Mount, He 'fulfils', and does not 'destroy', the Law, by insisting on its inner spiritual meaning instead of on the literal observance which the Scribes usually enjoined: He dwells on the *motive* of action rather than on particular actions: His ideal is not Duty, but Service (see n. on x. 21).

[1] F. G. Kenyon, *Our Bible and the Ancient Manuscripts*, 186, 225.

30. **ἐξ ὅλης καρδίας κτλ.** The four words taken together imply the whole being of man.

31. **δευτέρα αὕτη.** Here the Lord in His answer goes, as so often, beyond the question, as if to shew that Love to God and Love to man are inseparable. In the Scotch Episcopalian Church these two Greatest Commandments are sometimes read in the ante-Communion service as an alternative to the Ten Commandments of which they together form the summary. St Paul repeats this teaching, Rom. xiii. 9.

τὸν πλησίον in the original context meant 'other Israelites', but it is of course to be understood by Christians in the wider sense given to the word by the parable of the Good Samaritan (Luke x. 29—37), which was spoken as part of our Lord's answer to a similar question of a Scribe.

32, 33. **καλῶς κτλ.** The Scribe's enthusiastic approval shews that his views were not those of the more narrow of his class: to hold that the Moral Law is more important than sacrifices was characteristic of the best teaching of the prophets, from Samuel downwards (see 1 Sam. xv. 22): this was the noblest, but the most often forgotten, teaching of the O.T. Matt. (xxii. 40) adds that Jesus went on to say "On these two commandments hang all the Law and the Prophets", i.e. not only the Law, but the whole of the O.T.

34. **ἰδὼν αὐτὸν ὅτι** a common idiom: cf. "I know thee who thou art".

νουνεχῶς. The Scribe had shewn intelligence, as he had not merely repeated Jesus' answer, but had seen and added the reason *why* these two commandments are superior to all others, viz. that a great moral principle is superior to any ordinance about outward acts, ceremonies etc.

οὐ μακρὰν εἶ κτλ. The meaning is—'You are nearly fit to become a subject of the Kingdom of God': so in Eph. ii. 13 Gentiles are said to be 'far off' from the kingdom of Israel. Dropping the metaphor we may paraphrase 'you are nearly, but not quite, qualified to become a disciple of Christ'. His answer shewed that he could appreciate the meaning of great religious truths, but possibly Jesus detected that he was not prepared to act up to his lofty ideas. There was some 'stumbling-block' to be removed first in his case, as in that of the Young Ruler (x. 21).

35. **ἀποκριθείς,** i.e. turning on His assailants: His question is a general 'answer' to their attacks.

πῶς λέγουσιν κτλ. *ὁ χριστός* of course means not 'Jesus', but 'the expected Messiah' (n. on i. 1), and the meaning is 'How can the Scribes

be right in saying that the Messiah is to be the *son* of David, when David himself speaks of the Messiah as his 'lord'?' Ps. cx, from which the words are quoted, was always understood by the Jews to refer to the Messiah: the question then was, How could they reconcile its language with the popular belief (derived from such passages as Is. xi. 1) that the Messiah was to be one *descended* from David (cf. e.g. x. 47, xi. 10), and therefore (presumably) *inferior* to David? The answer to the question of course is that the Messiah is *more than a man*; David's Son is superior to David because He is *divine*: and the object of the question perhaps was to shew how inadequate a description of the Messiah was such a phrase as 'Son of David': those who called Him by such a title had a very poor idea of what the Messiah would really be: they expected him just to restore the royal dynasty.

Jesus takes the traditional view that this Psalm was written by David, which is now thought to be highly improbable. He is meeting the Pharisees on their own ground, and requires them to interpret language which they think that they understand. It matters little then to the argument whether the inspired author of the Psalm (36 *ἐν τῷ πνεύματι τῷ ἁγίῳ*) was David or a later writer, as He simply forces the Pharisees to think whether they are justified, interpreting the Psalm as they do, in holding such a meagre literal view as they do of the O.T. and of the nature of the Messiah[1]. (It may be that, as Jesus never claimed supernatural knowledge of historical or scientific facts, He shared the common belief of His time that David wrote the Psalm.)

36. **κάθου** = *κάθησο*, imperative of *κάθημαι*.

ἐκ δεξιῶν, a metaphor from the place of honour at an Eastern court, which has passed even into the Christian Creeds.

37. **ὁ πολὺς ὄχλος**, opposed to the 'professional' classes who had just unsuccessfully encountered Him.

38. **ἐν**, 'in the course of': what follows is a specimen of His warnings to the people against their guides, to whom He now deliberately shews open hostility: see n. on x. 32, *ἐθαμβοῦντο*.

βλέπετε ἀπό, cf. viii. 15 n.

θελόντων takes first the infin. *περιπατεῖν*, and then the direct accusatives *ἀσπασμούς*, etc.

στολαῖς, particularly clothing which goes right down to the ankles: a dignified word.

ἀσπασμούς, such as 'Hail, Rabbi', or 'Abba' (='Father').

[1] Gore, *Bampton Lectures*, 1891, 196 foll.

39. **πρωτοκαθεδρίας κτλ.** In the synagogues a bench facing the people was reserved for distinguished persons.

πρωτοκλισίας κτλ. cf. Luke xiv. 8. The Jews, like the Romans, reclined on couches: but the place of honour with them was different[1].

40. **οἱ κατέσθοντες κτλ.** (For the form of the verb cf. i. 6.) The nominative has no verb, the phrase being equal to *οἳ κατέσθουσι*. In the book of Revelation the nom. frequently stands thus in apposition to an oblique case. The sense must be that the Scribes took advantage of the devotion shewn to them by rich widows, and lived on them: or possibly that they were appointed 'trustees' of widows, as being respected persons, and then abused their trust.

προφάσει, i.e. 'for a pretence' of superior piety. The command given in Matt. vi. 5, illustrates the hypocritical ways of prayer here alluded to.

περισσότερον, i.e. a severer judgment in proportion to their greater responsibility as the guides of others.

κρίμα = 'verdict'.

41. So far He had been speaking in the Court of the Gentiles: He now passes into the inner court, called the Court of the Women.

γαζοφυλακίου. This consisted of thirteen chests placed under a colonnade (cf. John viii. 20), each meant to receive offerings for a different purpose: the money was dropped in through a funnel. A somewhat similar chest was made for the first Temple by Jehoiada (2 Kings xii. 9).

χαλκόν, either in the strict sense 'copper coin', or generally 'money': cf. Lat. *aes*.

42. **μία** marks the contrast with the other offerings, which made her conspicuous.

πτωχή implies more than 'poor', though not perhaps 'a beggar'. The disciples would also contrast her with the rich widows just mentioned (40), who wasted their money on unworthy Scribes.

λεπτὰ δύο κτλ. *κοδράντης* is a Latin word, = *quadrans*, the smallest Roman coin, $\frac{1}{4}$ of an *as*: 10 *asses* made a *denarius*, which is estimated at about 5*d.*: the value of the offering was therefore about $\frac{1}{8}$*d.* (It is said that this small copper coinage was not current out of Italy: in that case Mark gives *Roman* equivalents for the smallest Jewish coins—an interesting piece of evidence that he was writing in the first instance for Roman readers.)

43. **πλεῖον πάντων...γάρ.** He first states a paradox, and then explains it: the explanation would throw light on His former perplexing

[1] Edersheim, *Life*, II. 207.

words about wealth (x. 23—25): it probably seemed to the disciples a matter of course that he who gave most was the most liberal. The incident thus serves as a text for the lesson. In giving (as elsewhere) it is the *motive* which counts: large sums may be given merely as a matter of custom, but to give one's all, however small it be, argues devotion. Cf. St Paul's words, 2 Cor. viii. 12: and the same principle is stated by Aristotle, who says that "He who gives a smaller sum, if it be from a smaller store, may well be the more liberal".

44. **βίον**, 'livelihood', a fairly common class. sense of the word. It is implied that Jesus read the woman's thought and knew that these were her last coins.

(*e*) *3rd day* (*cont.*): (iii) *From the Temple to the Mount of Olives.*

XIII. 1. **ἐκπορευομένου**, viz. at the end of the day, on the way back to Bethany for the night. We learn from Matt. (xxiii. 38) that He had spoken already of the approaching 'desolation' of the Temple, and this prediction startled the disciples into making further enquiry about the fate of their great national sanctuary.

ποταποί, (class. ποδαποί) = ποῖοι in an exclamatory sense.

λίθοι. Herod's Temple was of singular magnificence, and its splendour was still comparatively new: immense blocks of stone were used, and there were many rich votive offerings. Moreover the Jews believed that Jerusalem was inviolable, so long as the Temple stood in the midst of it. It is likely then that the disciples' remark was prompted by fears for the safety of the Temple aroused by Jesus' public lament over Jerusalem on the previous Sunday (recorded Luke xix. 41—44) which foretold the destruction of the city. These words may also have recalled His ominous saying three years before (John ii. 19).

οἰκοδομαί, the plural, refers to the various parts of the building, colonnades, etc.: the Sanctuary itself was now surrounded by a number of other buildings within the same enclosure.

2. **οὐ μὴ ἀφεθῇ κτλ.** Jerusalem was destroyed by the armies of Titus in the reign of his father Vespasian 70 A.D., about 40 years after these words were spoken. Josephus, the Jewish historian, gives a full account of the siege[1]: the Temple was set on fire by the soldiers; Titus tried to get the fire put out, but, as this was impossible, the destruction

[1] A good popular account in Collier's *Great Events of History*, ch. ii.

was made complete: he then gave orders to 'dig down (κατασκάπτειν) the whole city and the Temple'. The demolition is at this day far more complete than that of most ancient buildings of the same scale and strength: cf. e.g. the Parthenon at Athens, which has also suffered from sieges. Josephus says that the site looked after the sack as though it had never been inhabited. At His trial Jesus was accused of having said "I will destroy this Temple made with hands" (xiv. 58, cf. xv. 29): the charge was perhaps a perversion of this saying, reported to the Sanhedrin by Judas, as well as of the saying recorded in John ii. 19 ("Destroy this temple", etc.): see also Luke xix. 41—44 referred to above.

3. **καθημένου.** In full view of the Temple across the Kidron valley the following prophecy was uttered by our Lord sitting in the attitude of a Teacher, as He had sat when He delivered the Sermon on the Mount (Matt. v. 1).

He here speaks in the tone and style of an ancient Prophet: it must be remembered that, besides other aspects of His mission, He was a prophet, as was John the Baptist before Him and the author of the Revelation after Him. Much of the language of this discourse is taken from O.T. prophets: as the First Isaiah spoke of the coming fall of Jerusalem and the escape of a 'remnant', or the Second Isaiah spoke of the impending fall of Babylon and consequent restoration of Israel, so Jesus speaks of an impending doom clearly foreseen and of a 'coming of the Lord' to which this destruction is the prelude. Thus the obvious explanation is that He speaks of the coming Judgment on Jerusalem, and declares that the old Jewish order must pass away, before the new Kingdom of Christ is established. But we cannot confidently *limit* the prophetic words to these events: they may also have a remoter reference to other Judgments and Comings (e.g. to the 'end of the world'), of which this Judgment and Coming in the near future are the type. (Thus in the O.T. the Second Isaiah foresaw the Restoration of Israel, but also spoke of a general Restoration, of which that was the type.) From 24 onwards the subject is 'the Coming of Christ', while 5—23 refer to the destruction of Jerusalem which will precede it. However the different parts of the prophecy are interpreted, the main point of it is the *setting-up* of the Kingdom of God and the *catastrophe* which must accompany that event. The language resembles especially that of that form of ancient prophecy which is called 'apocalyptic'. The earliest Biblical writer whose predictions take this form is Zephaniah, the most famous and familiar is Daniel; while the last book in the N.T.

is '*the* Apocalypse' *par excellence*. The 'Judgment to come' is the leading theme of such writings.

καθημένου εἰς, 'when He had come to and sat down on'.

τὸ ὄρος τῶν Ἐλαιῶν, n. on xi. 1.

4. There are two questions (1) as to the *time* of fulfilment, (2) as to the *sign* of His approach. (1) is answered first, in 5—29, though not in such a way as the disciples expected, (2) in 30—32.

5. **ἤρξατο λέγειν**. The phrase marks the beginning of a long and important discourse: n. on i. 45.

6. **ἐγώ εἰμι** = 'I am He', i.e. 'the Messiah': the phrase is used in this sense in St John's Gospel (e.g. viii. 24). Such an impostor is mentioned Acts viii. 9, Simon Magus, of whom the people said, "This is the Power of God which is called Great"; and others are mentioned by Josephus in this intervening period before the Fall of Jerusalem.

7. **μὴ θροεῖσθε**, i.e. 'go on quietly with your work'. There were many political disturbances in Palestine before the final crash.

7, 8. Partly quoted from Dan. ii. 28, Is. xix. 2. The language is 'apocalyptic' (see n. on 3), and many parallels might be quoted from the predictions of Judgment in the O.T. prophets, so that a precise fulfilment of each detail is not to be looked for, minute prediction not being characteristic of prophecy. However some fulfilments are known to us, as the anarchy which followed Nero's death in the year before the fall of Jerusalem.

8. **ὠδίνων**. Properly 'birth-pangs', so that it is implied that the sufferings which will accompany the passing away of the Jewish nation will lead to the birth of a new age.

9. **ἑαυτούς**, i.e. the apostles.

συνέδρια, local courts of justice.

εἰς συναγωγὰς δαρήσεσθε, 'you will be taken before synagogues and there scourged': (cf. the constr. in 3 *καθημένου εἰς*): i.e. 'The elders of synagogues will try you in the local courts and scourge you': for the functions of the synagogues see n. on i. 21.

δαρήσεσθε. Cf. the same word used of the treatment of the prophets of old xii. 3, 5. Possibly Jesus means them to understand 'Your countrymen will treat you no better than they treated those sent to them in old times'. St Paul (2 Cor. xi. 24) records that he suffered scourging five times, and he had himself scourged Christians before his conversion. Peter and John were brought before the great *συνέδριον* (Sanhedrin) of Jerusalem at a very early date (Acts iv. 5 foll.), and

in Acts v. 40 we find that the apostles were 'scourged' by the same authority.

ἡγεμόνων. A word specially used of the *procurator* of Judaea, e.g. Felix, before whom St Paul was brought (Acts xxiii. 24); but it may be used generally of any local authority, while *βασιλέων* implies higher officials, and finds fulfilments in St Paul's appearance before Agrippa (Acts xxvi.), and the persecution under Nero, in which St Peter and St Paul are said to have suffered martyrdom.

εἰς μαρτύριον αὐτοῖς. *αὐτοῖς*='their enemies', i.e. their very persecution will cause the gospel to become more widely known: cf. n. on vi. 11.

10. **εἰς πάντα τὰ ἔθνη.** Not of course to be taken literally, nor of a complete conversion of the world before the Fall of Jerusalem: the gospel had by that time been 'proclaimed' in nearly every important province of the Roman empire.

11. This command had also been given to the apostles before their first missionary expedition, as also the prediction of 9 (see Matt. x. 17—19): Jesus may well have repeated such words on two occasions, or Matt. may have (quite naturally) attached them to the wrong occasion.

οὐ γάρ ἐστε κτλ., lit. 'for you are not the speakers'.

12. Prophetic language, partly from Micah vii. 6: the sense is that all ordinary family-ties will be relaxed, when it is a question between Christians and non-Christians.

θανατώσουσιν='cause the death of': strictly accurate, as only the Roman authority could actually inflict capital punishment.

13. **ἔσεσθε μισούμενοι.** The compound tense is a 'continuous future'. It is certain that the early Christians were hated to an extraordinary degree when we consider that their lives were harmless and that they were on principle not disloyal to the Empire: e.g. Tacitus, repeating ordinary scandal, says that they were 'hated for their crimes' (*flagitia*).

εἰς τέλος='even to death' probably: *σωθήσεται* 'shall save his life' in the highest sense of the word: a paradox like "He that will save his life shall lose it etc." (viii. 35).

14. This verse contains the nearest approach to a definite answer to the disciples' request for a 'sign'.

τὸ βδέλυγμα τῆς ἐρημώσεως. *βδέλυγμα*, 'abomination', is a common O. T. term for an idol, or any heathen symbol, the gen. *τῆς ἐρημώσεως* is one of 'definition', so that the whole phrase means 'the abomination

(or defilement) which causes desolation': it comes from Daniel (several passages, e.g. ix. 27), where it refers immediately to the desecration of the Temple by Antiochus Epiphanes. The reference then would be to some defilement of the Temple which those who saw it would recognize as no less ominous than its desecration by Antiochus. Such an event was the murder of James, the brother of the Lord, in the Temple courts a short time before the siege of Jerusalem. This murder was a declaration of irreconcileable hatred to the Gospel, and recalled closely Jesus' denunciation, Luke xiii. 34, 35, the concluding words of which, "Behold, your house is left unto you desolate", explain *ἐρημώσεως* here. So that we might paraphrase 'the profanation which banishes the Divine Presence'.

ἑστηκότα, masc. though *βδέλυγμα* is neut.: a sense-construction, *βδέλυγμα* being as it were personified.

ὁ ἀναγινώσκων νοείτω. A perplexing parenthesis: it can hardly form part of Jesus' discourse, as He is speaking, and not writing, so that there is no question of *reading* with Him: perhaps it is a note of the writer meant to call special attention to the language of this sentence: in that case it would seem to have been written when the Fall of Jerusalem was at hand, when the 'abomination' could already be discerned and the writer wished to point out to Christians what the Lord had told them to do under those circumstances[1].

But there is another possible view,—that *ἀναγινώσκειν* was used, as it were, 'technically' for 'to read *the Scriptures*': in that case the words would form part of Jesus' discourse, and would mean 'Let the student of Scripture observe what the prophecy in Daniel really means'[2].

τότε κτλ. *οἱ ἐν τῇ Ἰουδαίᾳ* means such Christians as would still be in Judaea at the time of the siege. As a matter of fact, the Christians did not, strictly speaking, fly to 'the mountains', but to Pella, across the Jordan: it is said that they were warned to do so by 'an oracle', which perhaps means this very discourse. It is possible that 'to flee to the mountain' was a proverbial expression, derived from the flight of Lot in Gen. xix. 17: cf. Ps. xi. 1.

15, 16. No time is to be lost when the crisis comes.

ὁ ἐπὶ τοῦ δώματος. The flat roofs of Jewish houses were often used to sleep on, and as the natural place to sit (corresponding to the verandah of houses of a different type).

[1] Sanday, *On Inspiration*, 291—293.

[2] Hort, *Lectures on Romans and Ephesians*, 150, 151, where the same explanation is suggested for ἀναγινώσκοντες in Eph. iii. 4.

μὴ καταβάτω κτλ. There was an outside staircase leading to the roof (cf. ii. 4), so that a man could leave the house from the roof without going through it.

16. **ὁ εἰς τὸν ἀγρόν,** 'he that has gone into the field'.

τὸ ἱμάτιον, 'his upper garment', which would be taken off for work in the fields: cf. Vergil's *Nudus ara, sere nudus,* where *nudus* means 'without the upper garment'.

17. **οὐαί.** This word is characteristic of 'apocalyptic' warnings: cf. Rev. ix. 12, etc.: so also is the phrase *ἐν ἐκείναις ταῖς ἡμέραις*: cf. Zeph. i. 9, 10.

18. **ἵνα,** for class. *ὅπως* with fut. indic. The subject of *γένηται* is vague: Matt. supplies 'your flight'.

19. Partly from Dan. xii. 1.

θλίψις, lit. 'squeezing', appropriate to the pressure of a long siege. **τοιαύτη** is redundant.

20. The siege lasted five months.

οὐκ ἂν ἐσώθη πᾶσα σάρξ. A Hebrew idiom: lit. 'all flesh would have been not-saved': we place the negative differently: cf. Luke i. 37.

τοὺς ἐκλεκτούς. A term hitherto used of the 'chosen nation', but now transferred to the 'new Israel', i.e. the Church of Christ, or the faithful members of it.

21, 22. Impostors would again arise, as in the previous period (cf. 6). The Christians would naturally think that the Fall of Jerusalem was the final coming of Christ, and impostors would take advantage of this expectation.

22. Partly from Deut. xiii. 1.

σημεῖα καὶ τέρατα. The latter is the stronger word: Jesus' miracles were *σημεῖα*, but *τέρας* is 'a portent'.

23. I.e. having been put on their guard, they will know that no one at that time claiming to be the Christ is genuine.

24. The prophecy from this point onwards deals chiefly with the 'coming': see n. on 3. *ἐν ἐκείναις ταῖς ἡμέραις* is quite a vague phrase (cf. i. 9), 'in that period', i.e. the period which will *begin* with the Fall of Jerusalem: in this period (and not *before* the Fall of Jerusalem) will be His 'coming', but whether early or late in that period He does not say, and presently (32) declares that He does not know.

24, 25. **ὁ ἥλιος κτλ.** These portents are taken from the language of O. T. prophets (Is. xiii. 10, xxxiv. 4, Ezek. xxxii. 7 etc.), predicting the fall of Israel's enemies, Babylon, Edom, etc.: in their original context they signify a general overturn of the nations, and the sense is

probably the same here: it is unnecessary to take them literally. Such language in the 'apocalyptic' style merely indicates figuratively the *greatness* of the doom.

26. **τὸν υἱὸν τοῦ ἀνθρώπου κτλ.** From Dan. vii. 13: see n. on ii. 10. This title Jesus had long since applied to Himself, so that it was already familiar: He now seems to say that His coming will be like that coming of the 'Son of man' which the author of Daniel foretold: in that passage the idea of the writer was that the great heathen empires should pass away, and an ideal kingdom be established in their stead: even so, Christ seems to say, applying the words to Himself, 'the downfall of the kingdoms of the world will prepare the way for His ideal kingdom'. Thus the phrase 'Son of man', interpreted by the context in Daniel, will mean here something like 'the Ideal Man', 'Humanity glorified'—Humanity being, as it were, identified with its Head or Representative. The passage is very difficult and cannot be fully understood apart from the O. T. passage from which it is adapted.

27. **ἐπισυνάξει κτλ.** The language here recalls that used by O. T. writers about the 'reassembling' of the tribes scattered by the Captivity (Zech. ii. 6, LXX. and Deut. xxx. 4, with reminiscences of other passages): that reassembling He takes as the type of the collection of the faithful of the new Israel into the ideal Kingdom of Heaven then to be established, and the wide spread of the Gospel after the destruction of Judaism.

ἀπ' ἄκρου κτλ., general sense 'from the whole world': the exact meaning of the phrase is obscure.

28. **τὴν παραβολήν** = '*its* parable', i.e. the spiritual lesson which its growth suggests: one 'parable' had been already drawn from this familiar tree (xi. 13 and 20—25). The stage of growth described is that of this time of year, i.e. the Passover season, so that the illustration was probably taken from a tree growing near where the disciples were sitting.

καὶ ἐκφύῃ. *καὶ* = 'and next', 'and then'.

29. As the appearance of the leaves shews that summer is at hand, so to those who are instructed the signs just indicated (24—27) will shew that the Coming of Christ is at hand.

The subject of *ἐστιν* is purposely vague: probably *ὁ κύριος* is to be supplied: cf. Phil. iv. 5.

30. Now begins the answer to the four disciples' *first* question: n. on 4.

ἡ γενεὰ αὕτη must strictly mean 'the generation of men now living', so that the reference here at least seems clearly to be to the Fall of Jerusalem and the establishment of the Christian Church.

32. τῆς ἡμέρας ἐκείνης, i.e. the *precise* date of the events predicted: the 'Coming' will follow the Fall of Jerusalem, but in its fullest sense the Coming of Christ, the perfect establishment of His Kingdom, is still in the remote future.

οὐδεὶς οἶδεν κτλ. A mysterious saying, which seems to contradict such passages as John v. 20, "the Father loveth the Son, and sheweth him all things that himself doeth". We can only suppose that such knowledge did not belong to Him as *man*, but that here, as in other ways, His humanity involved certain limitations.

33—37. A practical warning based on the above prophecy.

33. γάρ gives an excellent reason for work and watchfulness, viz. that, not knowing when the end will be, they should bear it in mind, but not worry themselves about its exact date.

34. A condensed parable, somewhat irregularly expressed: the full sense is 'the Son of man may be compared to a man on a journey, who, having left etc.' Even so the sentence is broken: the omission of *καὶ* before *τῷ θυρωρῷ* would make it smooth. If the details are to be pressed, *οἱ δοῦλοι* are Christ's followers generally, *ὁ θυρωρός* those specially in charge of them and responsible for them, e.g. the apostles.

35. The imagery of the parable is carried on.

ἢ ὀψέ κτλ., i.e. 'in any of the four 'watches' of the night': n. on vi. 48. The imagery here was probably suggested by a Jewish custom: in the Temple the priest who was on duty at night used to go the round of the guards, and could knock at any time and demand admittance: severe punishment was inflicted on any guard whom he found asleep[1].

μεσονύκτιον, accusative.

36. καθεύδοντας. Did the disciples remember these words when their Master literally "found them sleeping" two days later (xiv. 37)?

37. ὑμῖν κτλ., i.e. (in the language of the parable) the *δοῦλοι* as well as the *θυρωρός*.

This practical conclusion (and indeed the practical tone of the whole discourse), is in striking contrast with the current wild Jewish speculations as to the 'coming in Judgment' of the Messiah[2].

[1] Edersheim, *The Temple*, 120.

[2] Edersheim, *Life*, II. bk. v. ch. 6.

(*f*) *4th day: at Jerusalem and Bethany.*

XIV. 1. **τὸ πάσχα** here means 'the Paschal feast'; *τὰ ἄζυμα* = 'the Feast of unleavened bread', i.e. the week following the Passover, during which unleavened bread was still eaten (cf. Ex. xxxiv. 18): taken together the double expression means 'the Passover and the solemn week which followed it', regarded as one Feast.

μετὰ δύο ἡμέρας, *inclusive* reckoning. The day which the story has now reached was the *eve* of the Passover, i.e. the 13th of Nisan: *ἦν* = '*was coming* in two days'.

οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, i.e. the Sanhedrin: n. on viii. 31. Matt. (xxvi. 3) adds that the meeting took place in the house of Caiaphas, the high-priest and president of the Sanhedrin, for whose views see John xi. 49—52.

2. **μὴ ἐν τῇ ἑορτῇ**, sc. 'let not (the arrest take place)'. There was need for haste: they must, on this principle, either arrest Him at once (*before* the Feast) or wait till it was over.

μή ποτε ἔσται. *μήποτε* in N. T. Gk. = 'lest *perchance*'. The indic. in a final clause is of course not classical.

3—9. This incident is placed by John (xii. 1—8) *before* the last week, and this is generally accepted as the most probable chronology: it may have been placed here by Mark (with whom agrees Matt.) because it supplies the motive for Judas' action (see 10). The similar incident described by Luke (vii. 36—50) is probably quite distinct: the woman whose devotion is there described was a 'sinner', and it seems impossible to identify her with this woman; she, as we learn from John xii. 2, was Mary, the sister of Martha and of Lazarus, who, as John notes, was present on this occasion: the owner of the house is in each case called Simon, but that was a common name.

3. **τοῦ λεπροῦ.** If Simon was still a leper, he cannot well have been present: but he need not have been present (or even still alive); or he may have been cured, and the words may mean 'Simon, who *had been* a leper': at all events he plays no part in the story.

κατακειμένου, 'reclining' for a meal in the ordinary way common to Jews, Greeks and Romans.

γυνή. See n. on 3—9 above.

ἀλάβαστρον. Originally a flask made of a sort of marble (said to be called after a town in Egypt) used for holding precious perfumes: cf. Horace's *nardi parvus onyx*: later applied to a flask of any material: cf. the history of our word 'box'.

μύρου νάρδου πιστικῆς. *μύρου* is a general word for ointment, *νάρδου* defines it as a particular kind of ointment: *πιστικῆς* is an obscure word, and may either mean 'genuine' (i.e. of the best quality) or be a name for some particular kind of spikenard.

συντρίψασα, i.e. she broke the head off, making the flask useless for the future: the action is consistent with her extravagance, as the bystanders considered it.

τῆς κεφαλῆς. According to John xii. 3 she anointed His *feet*, and wiped them with her hair: the detail is unimportant.

4. **τινες.** It was Judas Iscariot according to John: see n. on 10.

5. **ἐπάνω δηναρίων τριακοσίων,** lit. 'for 300 denarii (and) more': cf. the Latin construction with *amplius*: the gen. is not governed by *ἐπάνω*. A *denarius* was a day's wages for out-door labour (see Matt. xx. 2), and two *denarii* would pay for a night's lodging at an inn, as we see from the Parable of the Good Samaritan: so that, measured by this standard, 300 *denarii* would go a long way in charity.

6. The *motive* of the deed is, from Jesus' point of view, alone to be regarded. In harmony with this teaching is the dedication of cathedrals magnificent far beyond the practical needs of those who use them: cf. Wordsworth's *Sonnet on King's College Chapel*, beginning "Tax not the royal saint with vain expense".

7. **ἐμὲ δὲ οὐ πάντοτε ἔχετε.** It is noticeable that in these last days Jesus quietly assumes for Himself a position of dignity. He has now declared Himself to His disciples, and, as in the Entry into Jerusalem, accepts homage: see n. on 14. The disciples were doubtless meant to observe such incidents, in order to realize His true regal character.

8. **ἔσχεν,** sc. *ποιῆσαι*. *ἔχειν* with infin. = 'to be able'.

προέλαβεν (= *ἔφθασεν*) is classical, but not with an infinitive. He does not imply that Mary knew of His impending death, but accepts her devotion in view of the fact that it is impending, so that it is, as it were, her last opportunity of doing Him such service. He thus emphasizes both His dignity and His approaching death: He recognizes that such costly devotion would not have been shewn except to one whom she acknowledged as being of very high dignity. She *may* have felt that His death was impending, from her knowledge of the temper of the Jews and her remembrance of His own predictions: thus her act

would be a delicate womanly way of shewing that there was one at least on whom His words of coming death had not been thrown away.

9. **εἰς ὅλον τὸν κόσμον.** Here again notice the *importance* claimed by Jesus for His teaching.

10. **Ἰούδας Ἰσκαριώθ.** He has not been mentioned before except in the list of the Twelve (iii. 19). It is hardly possible to discover from Mark the motives of his treachery, and it is hard to see why he chose this moment for his decisive act. If 3—9 are regarded as a sort of digression, the sense reads continuously from 2 to 10: the priests were waiting for their opportunity, and Judas' arrival gave it them. More than this Mark does not say, and it is perhaps not necessary to suppose that the incident of 3—9 is inserted here (out of its chronological order, see n. on 3) in order to explain Judas' conduct: probably it is so placed simply to mark the contrast between Mary's devotion and Judas' treachery.

ὁ εἷς κτλ. The article seems to emphasize the blackness of his disloyalty: 'he that was one of the chosen band': cf. 20, 43.

παραδοῖ, n. on iv. 29.

11. **ἀργύριον.** Matt. alone gives the amount (xxvi. 15).

ἐζήτει. He clearly went back to Jesus and the disciples.

εὐκαίρως. The difficulty was to avoid a riot and rescue by the people: without his help the priests could hardly have managed this.

(*g*) *5th day:* (i) *at Jerusalem: the Passover.*

12. **τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων**, i.e. the day when the lamb was killed, the Passover and Feast of unleavened bread being reckoned together as one festival: see n. on 1. This was the 14th of Nisan. Though, properly speaking, the second feast began on the 15th, it was customary to begin eating unleavened bread on the 14th: hence the expression here.

τὸ πάσχα, here 'the lamb': cf. 1, where the sense is wider.

ἔθυον = 'they (the Jews) were accustomed to slay': the lamb was killed in the Priests' court of the Temple.

ἑτοιμάσωμεν. They would have to procure the lamb and other requisites. Jesus and His disciples take the Passover together as if they were a *family*.

13. **δύο.** Peter and John, according to Luke.

λέγει αὐτοῖς κτλ. As He says nothing about providing the lamb, it

is possible that this was supplied by the owner of the house, with whom arrangements may have been already made: it was allowed by the Law (see Ex. xii. 4) for the head of a small household to combine with others.

εἰς τὴν πόλιν. Probably then Jesus was at Bethany.

ἄνθρωπος, i.e. a servant belonging to the friendly householder. There is a tradition that this 'man' was Mark himself: see n. on 51, 52.

14. **ὁ διδάσκαλος.** The householder then must have been one who was attached to Jesus and would recognize from the description who was meant.

τὸ κατάλυμά μου. He speaks now with authority (cf. n. on 7) and claims the use of the room as a right which the man would not dispute.

ὅπου...φάγω. The subjunctive in a relative final clause is not class. Gk.

15. **ἐστρωμένον** = either 'carpeted', or 'furnished with couches' to recline on.

16. **εὗρον.** It is implied here, as in the account of His sending for the ass's colt (xi. 1 foll.) that Jesus possessed and used superhuman knowledge of ordinary things: at an earlier period the indications of such power are rare.

ἡτοίμασαν. The ritual of the Passover was elaborate; the principal ceremonies were Four cups of wine, taken at stated intervals; the eating of bitter herbs and unleavened bread (to commemorate the sufferings of Israel in Egypt) with the presiding householder's explanation, given in answer to the question 'What mean ye by this ceremony?' the singing of the Hallel, a cycle of Psalms (cxiii.—cxviii.) sung in two portions; the eating of the lamb[1].

17. **ὀψίας.** The lambs were not slain till after the evening sacrifice, which was on this day offered an hour earlier than at other times. But the feast was not at this period necessarily celebrated 'at night', as it had been originally: and indeed several of the historical ceremonies had been dropped, e.g. they did not now eat the meal *standing*, nor in travelling dress, as was laid down in Ex. xii. 11.

ἔρχεται, viz. from Bethany to the house in Jerusalem.

τῶν δώδεκα, Peter and John having rejoined the rest.

18. **ἀνακειμένων,** viz. reclining, two or three on a couch: from

[1] Edersheim, *Life*, II. bk. v. chs. 10, 11. It is assumed in these notes that the meal described is the Passover; for the difficulties involved in the synoptical account see Hastings, *D. B.*, II. 634.

John xiii. 23, 24 we may gather that Jesus, between Peter and John, occupied one couch. (The scene was of course totally unlike that made familiar to us by the great painters, who make the company *sit* at a long table.) It is clear that the owner of the house was not present, and that Jesus presided, He having, as it were, hired the room for the occasion: they were not there as the owner's guests.

ἐσθιόντων, i.e. the actual meal had begun, and the first course, the bread and herbs, was served: previously Jesus had washed the disciples' feet (John xiii. 3 foll.): the first cup will also have been blessed by Him and drunk. The discovery of the traitor then came between this first stage of the feast and the institution of the Holy Communion.

εἷς ἐξ ὑμῶν. This prediction went further than any previous one: so far (ix. 31, x. 33) they had only been told in general terms that He 'would be delivered up' to His enemies. It does not appear that any of the disciples yet suspected Judas. As Judas is never mentioned in the Gospels without an allusion to his treachery, one must remember that the writers are speaking *after the event*.

ὁ ἐσθίων μετ' ἐμοῦ, quoted from Ps. xli. 9, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me": cf. John xiii. 18, where another part of the same verse is quoted. The treachery is a breach of the elementary Oriental rule of hospitality. So far the traitor is not expressly pointed out: it is merely said that he is *one* of the disciples.

19. **εἷς κατὰ εἷς**, late Gk. for the class. *καθ' ἕνα*, or *καθ' ἕκαστον*: *κατά* has in this phrase practically ceased to be a preposition. In the Oberammergau Passion Play a striking effect is produced by the repetition of the question by every one of the Twelve in turn.

μήτι = Lat. *num*: 'surely it is not I?'

20. **ὁ δὲ εἶπεν αὐτοῖς κτλ.** Such an answer can hardly have been given in a way that all could hear: John's detailed account (xiii. 23—26) makes it clear how it was given.

τὸ τρύβλιον. Probably the sauce called Charoseth, into which the president of the feast dipped bread and herbs, which he then distributed. But the sign of the traitor as given by Mark is hard to explain so as to fit in with what we know of Passover customs. Here again John's account (xiii. 25) is easier to follow: "He it is for whom I shall dip the sop and give it him": this He would naturally do as president, while Judas would not, according to custom, 'dip' for himself. Probably Mark's variation is due to a desire to emphasize once again the breach of hospitality (cf. 18) and intimate friendship. *ὁ ἐμβαπτόμενος*

signifies 'one of those *near me*', a clearer indication of the traitor than in 18: but in this account he does not seem to be precisely and unmistakeably indicated.

21. **καθὼς γέγραπται**, e.g. in Is. liii. (the sufferings of 'the Servant').

οὐαὶ δὲ κτλ., i.e. the traitor's act is none the less black because he is (unconsciously) working out the purpose of God.

καλὸν αὐτῷ, cf. the similar saying, ix. 42: such expressions for hopeless vileness were used by the Rabbis.

22. **ἐσθιόντων αὐτῶν.** The Feast had now reached its third stage: the first part of the Hallel (Ps. cxiii., cxiv.) had been sung, and the President now ate bread and herbs: the eating of the lamb came later.

λαβὼν ἄρτον κτλ. The Blessing and Breaking were probably part of the usual ritual. But Jesus gives a new meaning to the rite by adding the words *τοῦτό ἐστιν τὸ σῶμά μου.* It was not the first time that He had used such language: the great discourse on the Bread of Life, which followed the feeding of the 5000, had led up to it: see John vi. 48—58, and cf. n. on vi. 41. Thus His whole celebration of the Passover was an acted parable, the meaning of which harmonized with some of His deeper teaching and would become clearer to the disciples after His death. They would then see that the Passover, as celebrated by Him, did not merely commemorate the historical deliverance from Egypt, but symbolized a deliverance from greater evils than the oppression of Egypt by the sacrifice of His own life. The words "This do in remembrance of me" were added here, as we learn from St Paul's account (1 Cor. xi. 24), to whom therefore we owe the fact that Jesus directed that the ceremony should be repeated after His death: the true text of the Gospels contains no directions for the *future.*

23. **ποτήριον.** Probably the third of the four regular cups, called the Cup of Blessing: to this, as to the Passover bread, He gave a new and mystical meaning by the words that follow.

24. **τοῦτό ἐστιν κτλ.** Partly quoted from Ex. xxiv. 8, which describes how Moses sprinkled the people with the blood of the sacrifice which ratified the Old Covenant, that of the Law, between God and the Israelites. The meaning is then that this wine symbolizes Christ's blood, which is just about to be shed, and which ratifies a New Covenant, that of the Gospel, between God and man, as the blood of sacrifices ratified the Old Covenant before Mt Sinai. St Paul's account (1 Cor. xi. 25) makes the meaning still clearer by adding the word 'new'

("This cup is the new covenant in my blood"), and he adds here again the words "This do in remembrance of me", which make the ordinance perpetual. Such a New Covenant was prophesied by Jeremiah (xxxi. 31—34), and its essence was to be that God's Law should then be taken into men's *hearts*, instead of being merely a code of rules to be obeyed externally.

τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. The addition of the words *εἰς ἄφεσιν ἁμαρτιῶν* in Matt. xxvi. 28 makes the import of these words clearer: it expresses that the shedding of His blood was, in some mysterious way, a sin-offering, as well as the sacrifice ratifying a Covenant.

25. **οὐ μὴ πίω κτλ.**, a difficult saying. It seems to mean (1) That He will not partake of another meal before His death, (2) That hereafter He will be present with the subjects of His Kingdom at another Feast. The occasion thus referred to cannot be a *literal* meal (the word *καινόν* marks that it will belong to a new order of things): we may venture perhaps to paraphrase thus—'till God's Kingdom is established and I with my subjects celebrate its establishment'. In some sense then He may be said to 'drink it new', when He is present at the celebration of the Communion, but the complete fulfilment belongs to the next world. At all events the words contain an assurance that, though this is His last earthly meal with His disciples, yet, when His Kingdom is established, He will be present with them.

26. **ὑμνήσαντες**, i.e. after singing the second part of the Hallel (Ps. cxv.—cxviii.): n. on 16. This marks the conclusion of the Feast. Mark does not describe the ritual of the Passover, which would be of slight interest to his Gentile readers: but his allusions seem to shew that the ordinary ceremonies were observed. Thus Jesus' celebration of the Feast is a crowning example of His great principle 'not to destroy the Law, but to fulfil it': He goes through the great national observance as a devout Jew, while at the same time He gives it a new and deeper significance.

None of the accounts contains any mention of the Paschal *lamb*: but, whether it was eaten or not, the disciples, thinking afterwards over the symbolical significance of the meal, would see that the President of the Feast was the real 'victim', of which the lamb was the type. St Paul saw this when he wrote 1 Cor. v. 7, 8, and the author of the Epistle to the Hebrews, when he argued that the sacrifice of Christ had made all other sacrifices unnecessary.

ἐξῆλθον. They started to leave the city, as they had done each evening. The great discourses and the prayer of John xv.—xvii. were probably spoken on the way.

εἰς, 'towards': they started for the regular evening walk by Olivet to Bethany, but never reached the hill: see 32.

27. **σκανδαλισθήσεσθε**, 'shall be made to fall'. The warning must have seemed the more terrible, if the disciples remembered what He had said on former occasions (iv. 17 and ix. 42—50) about *σκάνδαλα*. They were now brought under the heading of those described in the parable of the Sower whose allegiance is shallow and who "endure only for a time".

γέγραπται. The quotation is from Zech. xiii. 7, but does not closely correspond with the original text, the imperative "Smite" being changed to "I will smite". It may be said that, as in Zechariah the commission to 'smite' comes from God, the difference is not important: Jesus' adaptation would then mean that He claims the commission for Himself. The whole passage in Zechariah is interesting in this connexion, and well-read Jews would be reminded of the context by Jesus' quotation.

28. **εἰς την Γαλιλαίαν.** When the Passover was past, the disciples would naturally go back to Galilee: they are told not to wait for Him before going there. As to the fulfilment of this prediction, Mark's story breaks off immediately after the Resurrection: Matthew (xxviii. 17) just records that He met them in Galilee: the appendix to John's Gospel (xxi.) contains a detailed account of His meeting with seven of them by the Lake.

29, 30. Peter's characteristic boast leads to a further prediction, that he will not only desert, but actually disown his Master.

30. **σήμερον.** The Jews reckoned the day to begin with the preceding sunset: the sixth day of the week had therefore now begun.

ταύτῃ τῇ νυκτί, the night being reckoned as part of the ensuing day.

δίς makes his fall more complete, as the first crowing ought to recall him to himself. This detail is found only in Mark: see Introd. p. xxi.

31. Peter is led by his vehemence to assert that what the Lord has said is not true.

ἐλάλει = 'went on saying'.

συναποθανεῖν. John (xi. 16) says that Thomas proposed that they should die with Him.

(*h*) *5th day* (*cont.*): (ii) *at Gethsemane.*

32. **Γεθσημανεί** = 'oil-press'. *χωρίον*, 'a piece of ground', implies an enclosure. John (xviii. 1, 2) states that the place was a garden

beyond the Kidron, and that it was a favourite resort of Jesus. The traditional site is still pointed out.

ἕως, in class. Gk. *ἕως ἄν*: 'till I have prayed': probably a direction which He often gave.

33. The same Three accompany Him who had been present at the Transfiguration (ix. 2), and probably on other occasions: so far there was nothing unusual.

ἤρξατο marks as usual the beginning of a new state of things: n. on i. 45.

ἐκθαμβεῖσθαι. The word implies that He was 'startled', as it were, now that the 'hour' was really come: He had foreseen it, but had not fully realized its terrors, and the 'amazement' led to bewilderment (*ἀδημονεῖν*). The simple narrative emphasizes His feelings as those of *man* in such circumstances: if He had not felt the trial as a man, His victory would have been less real.

34. **λέγει αὐτοῖς κτλ.** The Three were deliberately chosen to witness His sufferings, and the words also shew His natural human craving for sympathy.

περίλυπος κτλ., a reminiscence of Ps. xlii. 6, 11, xliii. 5.

γρηγορεῖτε. If they succumbed to sleep, or left their post (*μείνατε ὧδε*), they would not be witnesses (cf. last note); the word would also recall the solemn warning with which the great prophecy of xiii. had ended (xiii. 35, 37).

35. **προσηύχετο ἵνα**, for class. *ὅπως*: n. on xiii. 18.

ἡ ὥρα, in the special sense of 'the critical hour' familiar in John's Gospel. He prayed that, if it were in accordance with the Father's will (*εἰ δυνατόν ἐστιν*), He might escape the appointed suffering.

36. **Ἀββά** is Aramaic = *πατήρ*: it is possible then that the words *ὁ πατήρ* are a note of the writer, explaining the non-Greek word: but it is also possible that they are part of the prayer, i.e. that He repeated the invocation in both languages: in that case *ὁ πατήρ* is nom. for voc., a common idiom. (It is noticeable that the same combination occurs in Rom. viii. 15, Gal. iv. 6: which suggests that the double phrase was familiar in some form of prayer.)

πάντα δυνατά σοι: cf. x. 27, and *εἰ δυνατόν ἐστιν* above.

παρένεγκε, lit. 'carry past', i.e. 'let it be carried past untasted'.

τὸ ποτήριον τοῦτο. For the metaphor see n. on x. 38, and the references to the Psalms.

τί = class. Gk. *ὅ,τι*, the indefinite relative.

The prayer is exactly in the spirit of the Lord's Prayer,—"Our Father...Thy will be done".

37. **καθεύδοντας.** They had clearly heard *something* of His prayer (which must have been reported on the authority of one of them), but evidently the conflict, of which 36 records only the beginning, went on for some time, even if *μίαν ὥραν* (37) is not a precise period of time: and meanwhile sleep overcame them.

Σίμων. Ever since his call (iii. 16) Jesus had addressed him as Peter: the return to the old name, instead of his name as a disciple, seems to hint the reproach that for the moment he has ceased to be a true disciple. This makes the return to 'Peter' in xvi. 7 more significant.

37, 38. **γρηγορῆσαι; γρηγορεῖτε.** They would be reminded of the great discourse of xiii., with its impressive conclusion *ὃ ὑμῖν λέγω πᾶσιν λέγω Γρηγορεῖτε.*

38. **ἵνα μὴ ἔλθητε** is an object-clause, not final: cf. 35. Once again we are strongly reminded of the Lord's Prayer (n. on 36).

τὸ μὲν πνεῦμα κτλ., said in pity, not in scorn. The antithesis *πνεῦμα, σάρξ* is common in the Epistles: see e.g. Gal. v. 17.

39. **προσηύξατο.** He enforces the command *προσεύχεσθε* by His own example.

τὸν αὐτὸν λόγον, almost='the same *prayer*': not necessarily 'the same *words*' (as in A.V. and R.V.).

41. **καθεύδετε κτλ.**, ironical: 'sleep (if you can)': the opportunity for doing anything else has gone by.

ἀπέχει κτλ. A rapid and dramatic transition: we must suppose that the Three were now aroused. *ἀπέχει* (impersonal) is probably rightly rendered "it is enough": but 'enough' of what? apparently of the *reproach* contained in the last words: it is now time for action, not for remonstrance.

ἡ ὥρα, n. on 35.

παραδίδοται, immediate future.

ἁμαρτωλῶν. The Jews seem to have used this word to denote those whom they considered 'reprobates' or 'outcasts' (e.g. the phrase 'publicans and sinners'): it has then peculiar force when applied here to the ruling class themselves.

42. **ἄγωμεν**, viz. 'let us go to meet the traitor' (cf. John xviii. 4): it was to this determination (instead of to flight) that the agony of the last temptation had brought Him: the conflict is now over and He goes calmly and with open eyes to His death.

ὁ παραδιδοὺς would recall to the disciples what He had said at the Supper (18—21): the fulfilment of those strange words is now before them.

43. It is clear that Judas' party were not in sight when the last words were spoken.

παραγίνεται. St John (xviii. 2) tells us how Judas was familiar with the place.

εἷς τῶν δώδεκα. At first sight this addition to Judas' name seems hardly necessary here: but it emphasizes once again the impression left by his treachery on his contemporaries: it is as though one of that age could hardly mention Judas without pointing out once again that he, the traitor, was one of the chosen band: cf. 10 and 20.

ὄχλος. Composed probably of some of the temple police with some Roman soldiers procured from the governor Pilate (see John xviii. 3): but the latter are not referred to again: their arms were short swords and sticks or clubs, not military weapons, but such as could be picked up at the moment: even ordinary people carried the *μάχαιρα*, as we see from 47 (cf. Jesus' directions to the disciples to provide themselves with *μάχαιραι*, Luke xxii. 36—38). It is said that people brought up *μάχαιραι* to Jerusalem for the slaying of the paschal lambs.

ἀρχιερέων κτλ. The three elements composing the Sanhedrin (n. on viii. 31) are mentioned, but it does not appear whether the arrest had been formally decided on by the Sanhedrin as such.

44. **δεδώκει**=class. *ἐδεδώκει*. The story of the *σύσσημον* must have become well-known afterwards: those with whom Judas plotted would not scruple to mention it.

φιλήσω. The action would seem natural, and was meant to disarm suspicion, since a kiss was the ordinary greeting given to a Rabbi.

ἀσφαλῶς. Judas would remember how Jesus had escaped on other occasions: but now He had no intention of escaping.

45. **κατεφίλησεν.** The compound possibly means 'kissed fervently': in that case it is meant once again to emphasize the treachery. Mark does not record what Jesus said to Judas, and the other evangelists, as is natural in recalling so exciting a moment, report it with considerable variation. Peter, Mark's informant, may well have been too dazed to take in anything but the broad facts: moreover he was seized with an impulse to make violent resistance (see n. on 47).

46. **ἐπέβαλαν**, a late Gk. aorist form=*ἐπέβαλον*.

47. **εἷς τις.** Peter, according to John (xviii. 10). The vagueness of the earlier evangelists may have been due to prudence.

τὴν μάχαιραν. One gathers that Peter was one of the two disciples who carried knives (Luke xxii. 38). Luke (xxii. 49) records that the disciples asked the Lord if they should make resistance.

ὠτάριον. Properly a diminutive (see n. on v. 23), but, like many such words colloquially used, it had lost its diminutive sense. The other evangelists record Jesus' rebuke, and Luke adds that He healed the man.

48. **ὡς ἐπὶ λῃστήν.** The equipment of the band (n. on 43) suggested that they had come to deal with a desperate ruffian: the Jews had probably obtained the use of Roman soldiers by suggesting that Jesus was a dangerous leader of rebellion: it was this policy which dictated the charge made before Pilate that He called Himself a King.

49. **ἐν τῷ ἱερῷ.** He had spent the greater part of the preceding days there.

ἀλλ' ἵνα. Supply 'But *all this is so done* in order that':—a common ellipse in St John's Gospel.

αἱ γραφαί, esp. Is. liii. (cf. 21).

50. Thus the prediction of 27 was fulfilled. Two of them did afterwards follow Him at a safe distance, Peter and 'another disciple', presumably John. (Cf. John xviii. 15.)

51, 52. This incident is recorded only by Mark: the material of his garment, linen, makes it likely that he was not a poor man, and the way in which he is mentioned makes the conjecture very probable that he was Mark himself, or at all events some friend or relation of his who told him of the incident: we know from Acts xii. 12, 13 that his family had a house in Jerusalem, and it is a possible conjecture that this was the house where the Last Supper took place. Presumably Judas had led the band to the house where he had left Jesus, and the young man suddenly roused from sleep had hastily followed them, suspecting their purpose, and being devoted to Jesus, as his conduct shews.

(*i*) *6th day:* (i) *The Jewish Trial.*

53. **τὸν ἀρχιερέα,** Caiaphas: John tells us that He was taken first before Annas, the ex-highpriest, who may have still occupied rooms in the highpriest's house: moreover probably strict Jews regarded him as being still highpriest, since by old Jewish custom the office lasted for life, though the Romans had made it only temporary. Annas had been removed by the procurator, Pilate's predecessor, for exceeding his powers: but he and his family possessed great influence: five of his

sons were highpriests, and the present holder of the office was his son-in-law.

From comparison of the Gospels it is clear that the Jewish 'trial' consisted of three parts: (1) an informal examination at night, either by Annas or Caiaphas (John's account leaves this point uncertain); (2) a more regular 'trial' in the early morning before the members of the Sanhedrin, presided over by Caiaphas, at which took place the production of witnesses, the highpriest's 'adjuration' of the prisoner, and the verdict; (3) it is likely that the Sanhedrin met in proper form later in the morning and confirmed the verdict. Mark then begins with (2)[1].

The question, How far by Jewish Law the proceedings were legal, is a very interesting one. It cannot be proved that the arrest was illegal: but any trial by *night* certainly was. Moreover the whole spirit of the Law was against any kind of haste in a capital trial, and the rules laid down for such a trial were such as to give every chance to the accused. The highpriest's preliminary examination (see above) without witnesses was illegal (and this fact explains Jesus' answers to him at that stage, as recorded by John). Again, the final verdict might only be given at an *adjourned* meeting, held at least twelve hours later. It is not certain how far all the regulations which prevailed at a later time were in force at this time: but at least the *hurried* procedure on this occasion must have violated the Law, which made a capital trial a matter for calm and mature deliberation, and regarded the sanctity of human life to a very remarkable degree.

πάντες κτλ., see n. on 43.

54. The story of Peter's denial (54 and 66—72) forms a kind of digression from the story of the Trial: Mark's account of it is the more interesting that he must have heard it from Peter himself: see Introd. p. xxi.

τὴν αὐλήν, a court, like the *atrium* of a Roman house, with rooms opening into it.

τοῦ ἀρχιερέως. We learn from John (xviii. 15) that the latter was acquainted with the highpriest and so obtained admission for Peter.

τῶν ὑπηρετῶν, the 'temple police': see n. on 43 *ὄχλος*.

θερμαινόμενος. A touch peculiar to Mark. Jerusalem is nearly 4000 ft. above the Dead Sea, and the nights in spring would be cold. The fire was a brazier of charcoal (John xviii. 18): cf. Jer. xxxvi. 22.

[1] For the whole subject of the Trial, especially the question of its legality, see Taylor Innes, *The Trial of Jesus Christ* (T. and T. Clark, 1899).

The 'other disciple' who spent that night in the courtyard also remembered the cold: John xviii. 18.

πρὸς τὸ φῶς. A suggestive phrase, instead of πρὸς τὸ πῦρ: it was the blaze in the unlighted hall which made him recognizable.

55. We now turn to the principal scene, which was going on in one of the rooms opening out of the αὐλή.

ὅλον. It was probably an informal meeting, but largely attended: the formal meeting was later: see n. on 53.

ἐζήτουν...μαρτυρίαν. In a Jewish trial there was no 'prosecutor' in the modern sense: but the evidence of two witnesses, if it agreed, constituted the charge (see the story of Naboth's trial 1 Kings xxi. 8—13). In this case they would have to establish some crime which deserved capital punishment. As then the Sanhedrin here 'sought for' witnesses, it is clear that they practically *prosecuted*, whereas by Jewish law they ought to have been impartial judges, and even to have assumed the innocence of the prisoner till His guilt was proved.

οὐχ ηὕρισκον. The imperf. denotes their *continued* failure after long efforts. Jewish law distinguished three kinds of evidence: (*a*) a vain testimony (i.e. one which could not be accepted by itself; (*b*) a standing testimony (i.e. one which could be accepted *provisionally* and might be confirmed by other evidence); (*c*) an equal testimony (i.e. the evidence of two witnesses who exactly agreed together).

56—58. It would seem that here (*a*) the first witnesses called gave 'vain' testimony, which had to be set aside; (*b*) that then came a witness whose report of a saying of Jesus was accepted provisionally as 'standing' testimony; and (*c*) that this, if supported by another witness, would have amounted to 'equal' testimony: but that the supporting witness's account of the saying was different, so that the attempt to convict by evidence entirely broke down. We are not told *how* the witnesses' reports differed: but a very slight discrepancy was enough in Jewish law to get their evidence rejected.

58. Thus the charge was one of Blasphemy against the Temple. To Jewish ideas God was the Head of the nation: so that to speak against the Temple, the symbol of His presence among men, was to be guilty of a kind of *treason* (cf. the charge against Stephen, Acts vi. 13). Blasphemy in this sense was probably the offence of which throughout the Sanhedrin hoped to convict Jesus, and they tried first the regular method of witnesses.

But had He used these words, and, if so, in what sense? Either (*a*) the sentence is a distortion of the words which He had used at the

beginning of His ministry (John ii. 19) "Destroy this temple, and in three days I will raise it up", or (*b*) we have here a report of a saying not elsewhere recorded. In the first case the words were distorted by the witnesses: He said 'Destroy' (i.e. '*If* you destroy'), not 'I *will* destroy', a very different thing. If (*b*) is the true solution, the further question arises, Was the witnesses' report of the words accurate or not? Jesus *may* have used these very words, and they have at all events been fulfilled: His teaching *did* cause the old order, with its Temple and sacrifices, to pass away. In that case the falsity of the witnesses consisted in taking the words out of their proper context. But they may be a perverted account (perhaps due to Judas) of His prophecy of the fall of the Temple (xiii. 2): see n. on xiii. 1.

58. **διὰ τριῶν ἡμερῶν κτλ.** John's explanation of the similar saying (ii. 19—22) is that "He spake of the temple of His body". But the words may have had an even deeper sense than that which lies on the surface: the 'new temple' being not merely the physical body of Jesus, but the Christian Church, which is the Body of Christ, and which is the true successor to the ancient Jewish Church, represented by the Temple at Jerusalem. So at least Stephen seems to have understood Jesus' teaching (Acts vi. 14 compared with vii. 49)[1].

60. At this point, the evidence of the witnesses having broken down, the Prisoner ought by Jewish law to have been dismissed. Instead of this Caiaphas adopted a wholly illegal method of proceeding: he put the Prisoner Himself on His oath and tried to extort from Him words which would incriminate Him. This involved making the Prisoner give evidence against Himself—a proceeding utterly condemned by Jewish law. But Caiaphas' mind was made up from the first: we learn from John xviii. 14 that he had decided that Jesus' death was a political necessity.

οὐκ ἀποκρίνῃ κτλ. First however Caiaphas tried to make Him answer testimony which was avowedly inadequate: and to this outrageous method of questioning He made no answer.

τί οὗτοι κτλ., i.e. 'what do you make of their evidence?'

61. **πάλιν κτλ.** We learn from Matt. (xxvi. 63) that Caiaphas formally put Him on His oath.

ὁ υἱὸς τοῦ εὐλογητοῦ. It seems then that Caiaphas believed that the Messiah would be 'the Son of God', whatever meaning he attached to the phrase. He says *τοῦ εὐλογητοῦ* to avoid using the name of God.

[1] Hort, *The Christian Ecclesia*, 163, 164.

62. **ἐγώ εἰμι.** The answer, as reported by Mark, is perfectly definite: and Jesus adds words, partly taken from Dan. vii. 13, in which He claims not only to be the Messiah, the 'representative of humanity', but to be about shortly (Matt. *ἀπ' ἄρτι*='from this time forward') to triumphantly establish the Messiah's kingdom. The quotation from Daniel so applied would be perfectly clear to Jews.

This is the climax of the long conflict between the Christ and the rulers: while they seem to be judging Him, He is in reality revealed as their Judge: see nn. on xi. 22, xii. 10, and cf. xiii. 26 for similar language.

63. **διαρήξας.** This the highpriest was only allowed to do when blasphemy was uttered in his presence: he might not, like other men, rend his clothes for a private grief (see Lev. x. 6, xxi. 10). The 'blasphemy' in this case was that Jesus claimed to be divine, and this (unless it were true) was 'treason' against the Divine Ruler of Israel: see n. on 58.

64. **κατέκριναν κτλ.** This was as far as the court could go: Blasphemy, so understood, was a capital offence, but the Sanhedrin had not authority actually to *pass* sentence of death: for this they must refer to the Roman authority.

65. **προφήτευσον,** i.e. 'if you are, as you say, the Messiah': the Messiah was, among other things, expected to be a prophet.

ῥαπίσμασιν, exact meaning doubtful: see R.V. and *marg.*

ἔλαβον must mean 'received', 'caught him with blows'. The reading has better authority than the obvious *ἔβαλον.*

66. **κάτω,** i.e. the room in which the Trial was going on was approached by steps from the *αὐλή.*

μία τῶν παιδισκῶν. We learn from John that this maid kept the door, and had let Peter in.

67. **καὶ σύ.** A hint that there was *another* disciple present in the courtyard: see n. on 54 *τοῦ ἀρχιερέως.* This makes the shame of the denial greater.

μετὰ τοῦ Ναζαρηνοῦ τοῦ Ἰησοῦ. Note the order 'with the Nazarene, Jesus, I mean'.

68. **ἠρνήσατο.** He was unprepared for this ignominious challenge: if he too had been put on trial, he would probably have gone through it boldly.

οὔτε οἶδα οὔτε ἐπίσταμαι. Each detail in this episode, which must have come from Peter himself, is most vivid: the double verb

marks the impetuosity: *ἐπίσταμαι*='understand': i.e. 'I do not even know what you are talking about'.

τὸ προαύλιον. This word does not occur elsewhere. It must mean a porch, or small outer hall, leading from the street into the *αὐλή*.

69. **ἡ παιδίσκη.** The evangelists differ a good deal as to the characters in this scene: e.g. Matt. makes the speaker here *another* maid. Mark's account puts Peter's conduct at its worst: the maid's second remark was not even made to him directly, and he had already answered the girl herself.

70. **Γαλιλαῖος εἶ.** We learn from Matt. xxvi. 73 that this was evident from Peter's pronunciation. In the Galilean dialect the gutturals were peculiar. In some texts a similar explanation is added here:—"and thy speech agreeth thereto".

71. **ἀναθεματίζειν,** i.e. he called down a curse on himself, if what he said was not true.

72. **ἐκ δευτέρου**=class. *τὸ δεύτερον*.

ἀλέκτωρ. It was now therefore about the time of dawn. Mark (best text) does not mention the first crowing; in some texts the words *καὶ ἀλέκτωρ ἐφώνησεν* are inserted in 68 after *προαύλιον*. In any case the first crowing must have been unheeded by Peter in the agitation of the moment.

ἐπιβαλών. The exact sense of this word here is uncertain: but instances occur in which the verb means 'to pay attention to'; so that here the sense may be literally 'when he gave heed to (the incident)', and the rendering in A.V. and R.V. may stand.

(*j*) *6th day (cont.)*: (ii) *The Roman Trial.*

XV. 1. **πρωΐ,** not a precise word: here it will mean 'daybreak', between dawn (n. on xiv. 72) and the third hour, when the crucifixion took place.

συμβούλιον=*consilium*, 'a debate'. This was now a *formal* meeting of the Sanhedrin, called to confirm the sentence, and decide how it could be carried out: see n. on xiv. 53. This was then the third and last stage of the Jewish Trial, and the only one in which any appearance of legality was preserved. The meeting possibly took place in the

precincts of the Temple, but more probably, like the informal trial, in Caiaphas' house.

μετὰ κτλ., i.e. the party of the *priests* took the lead and induced the other parties represented in the Sanhedrin to agree with them.

ὅλον τὸ συνέδριον. Some members however held aloof, as Joseph of Arimathea (Luke xxiii. 51) and Nicodemus (John vii. 50, xix. 39).

δήσαντες, it was not yet clear to the rulers what view the people would take, and the Prisoner must be secured against a rescue.

Πειλάτῳ. The procurator's official residence was Caesarea Stratonis on the coast, but at the Passover season his presence was required at Jerusalem in view of possible disturbances at a time when the city was crowded with Jews.

For Pilate's office see Introd. p. xxxiii. He bore a bad reputation with the Jews: an instance of his vile treatment of some Galileans is mentioned Luke xiii. 1, and he was eventually recalled on a charge of cruelty to the Samaritans. But there is no ground for supposing him to have been below the average of Roman provincial governors. In the Trial he shewed the desire to do justice natural to a Roman, but anxiety on his own account (lest for releasing Jesus it should be said that he was not 'the Emperor's friend') caused him to give way weakly to the Jewish mob supporting the action of their rulers. It would have been very remarkable in a Roman governor to make it his business to understand the religious and political ideas of the foreigners whom he governed: cf. the attitude of Gallio to St Paul (Acts xviii. 12—15). Pilate is mentioned in the famous sentence of Tacitus (*Ann.* xv. 44) which records the death of Christ.

The *place* of the Roman Trial was either Herod's new palace, which, or part of which, the procurator may have used during his visits to Jerusalem; or more probably the Antonia, a fort close to the Temple on the N. side, on the site of the tower of the Persian governor in Zerubbabel's Temple: see Acts xxi. 37, xxii. 24.

The Jews doubtless hoped that Pilate would simply confirm their sentence and see it executed: but he insisted on hearing the case himself. They would not enter the 'palace' for fear of pollution during the Passover: so Pilate came out to meet them, and, after refusing their demand for immediate judgment, took Jesus into the palace (*praetorium*, see John xviii. 28—33), and there questioned Him.

There were thus three stages in the Roman Trial, which is very briefly narrated: (*a*) Pilate's interview with the Sanhedrists outside:

(*b*) he takes Jesus into the *praetorium* and questions Him: (*c*) he comes out again with Him to the Sanhedrists. It would seem that in front of the *praetorium* a moveable *tribunal* was set up over a 'pavement': see John xix. 33.

2. **σὺ εἶ κτλ.** Practically from the lips of a Roman the question meant 'Is it you who claim to be the Messiah?' The charge of the Jews on which Pilate founded this question is given Luke xxiii. 2: they boldly perverted His answer about the Tribute-money into a refusal to pay it, and said that He had declared Himself to be 'Messiah, a king'. The charge of 'blasphemy', on which the Sanhedrin had declared Him guilty, would not interest a Roman: but these *political* charges were such as a *procurator* must attend to: to claim *sovereignty* was to be guilty of 'Treason' (*maiestas*), the one unpardonable crime against Rome. For the suspicion of this crime fell Sejanus and many more under the jealous rule of Tiberius.

ὁ δὲ ἀποκριθεὶς κτλ. *σὺ λέγεις* means, 'It is you that say that, not I': the answer is ambiguous, but we learn from John (xviii. 33—38), who narrates the conversation more fully, that Jesus went on to explain the sense in which He claimed to be a king, and that Pilate was satisfied that such a kingship was not politically dangerous, as his report to the Sanhedrists shews.

3. **κατηγόρουν.** By this time Pilate had come out again with Jesus to the Sanhedrists (see last note on 1), and the crowd had begun to gather. He began by announcing that he could find no fault in Jesus (Luke xxiii. 4), who probably seemed to him to be a harmless fanatic.

πολλά, e.g. the recklessly false charge that He forbade the payment of the tribute-money to the Emperor: Luke xxiii. 2, 5.

5. **οὐδὲν ἀπεκρίθη.** This silence in presence of false accusations was consistent with His silence before the false witnesses at the Jewish Trial (xiv. 60, 61): on the other hand, He answered the *questions* both of Caiaphas and of Pilate.

6. The origin of this custom is unknown: such practices at the time of festivals are mentioned in both Greek and Roman history.

παρῃτοῦντο, lit. 'begged off'.

7. **ὁ λεγόμενος Β.**, 'the man called Barabbas': the phrase shews that he was a notorious person: his name probably means 'son of Abba', in which case this will have been his second name. Some texts in Matt. xxvii. 17 insert a first name 'Jesus', so that Pilate's contemptuous question would mean 'which Jesus shall I release, Jesus of

Nazareth, or Jesus son of Abba?' But this reading, interesting as it is, is ill supported and is in itself improbable[1].

πεποιήκεισαν, late pluperfect without augment.

8. **ἀναβάς**, i.e. advancing towards the palace: it was this threatening attitude, as well as the shouts, which overcame the weak *procurator's* sense of justice. The crowd probably came intending to demand the release of some particular criminal, very possibly Barabbas, who seems for some reason to have been a popular hero. Their approach then may have suggested to Pilate a new means of escape from his difficulty: they would surely, if they had the chance, choose Jesus; but the Sanhedrists worked on them to clamour for Barabbas (11). Many of the Jerusalem crowd (as they would not be all Galileans) may have been from the first indifferent or even hostile to Jesus, but anxious that Pilate should not omit his annual indulgence.

10. **ἐγίνωσκεν κτλ.**, i.e. he knew that their indignation against Treason to the Roman government was only hypocrisy, and that they really wished Jesus executed out of personal or professional jealousy: the people listened to Him, and not to them. He therefore appealed from the rulers to the people. But his proper course was to exercize his own judgment and authority.

παραδεδώκεισαν, pluperfect without augment: cf. 7 *πεποιήκεισαν*.

11. **ἀνέσεισαν**, a picturesque word: one imagines them going about among and volubly haranguing the crowd. No one who has seen the scene as represented in the Oberammergau Passion Play can ever forget it.

12. Before Pilate's second appeal to the people there was an interval, in which the priests had done their work on the fickle mob. Matt. (xxvii. 21) records that he first put the choice to them again, 'Jesus or Barabbas?' The contemptuous words *ὃν λέγετε κτλ.* were calculated to inflame them further.

ὅν, sc. *τοῦτον* as antecedent, and cf. the construction of *εὖ, κακῶς ποιεῖν* with the accusative.

13. **σταύρωσον.** The classical word for 'impalement' or 'crucifixion' is *ἀνασταυρόω*.

14. Pilate still further shews his well-meaning weakness by attempting to reason with the crowd. Matt. (xxvii. 19) records how, while he was still within the palace, his wife (Claudia Procula) had sent to beg him to be guiltless of Jesus' blood because of dreams which she had had.

[1] See W. H., Notes, p. 19.

15. **τὸ ἱκανὸν ποιῆσαι.** A Latinism=*satisfacere*. In spite of his reluctance Pilate had no longer courage to withstand the raging mob: it was at this point apparently that he washed his hands before the people, as a sign that he declined all responsibility (though no one else could be responsible!), and the people declared their willingness to take it on themselves (Matt. xxvii. 24). Luke (xxiii. 6—12) records that, hearing that Jesus was a Galilean, Pilate sent Him to Herod Antipas (who was also in Jerusalem then), since Galilee was his tetrarchy, and that through this piece of civility a quarrel between Herod and Pilate was made up.

ἀπέλυσεν. Thus Pilate did not even pass a regular sentence of death, but kept up his indecisive attitude to the last.

φραγελλώσας, a Latin word=*flagellare*: the *flagellum* was a sort of knout, of leather thongs loaded with pieces of metal: it thus not only lashed, but tore the flesh. It was customary to scourge first a man condemned to be crucified, but it is likely that Pilate hoped that, if this horrible punishment was inflicted, the people would be satisfied and not demand execution (see Luke xxiii. 22). His further attempts to make the people reasonable are narrated by John (xix. 1—16), in whose account the reason for Pilate's weakness, viz. his fear of Tiberius, is made clear, and the mockery and scourging which he allowed are seen to have had a motive, viz. to satisfy the mob with some punishment and indignity short of death. It is also possible that he may have mercifully wished to hasten death by the scourging, and the shock to the nervous system may have actually had this effect: see n. on 37, *ἐξέπνευσεν*.

(*k*) *6th day* (*cont.*): (iii) *The Death.*

16. **οἱ στρατιῶται**: i.e. a small number of the soldiers in attendance on Pilate, told off to execute the sentence.

τῆς αὐλῆς κτλ. **πραιτώριον** here means 'the governor's residence', i.e. the Antonia (n. on 1).

σπεῖραν. The N.T. word for the Latin *cohors*, the tenth part of a legion, i.e. *nominally* 600 men: here it will mean all the available men of Pilate's guard.

17. **πορφύραν.** Probably a soldier's cloak (as Matt.'s word *χλαμύδα* suggests), the colour of which would suggest the royal 'purple': the point of the soldiers' mockery was that in their eyes Jesus was a pretender to such a throne as Herod the Great had enjoyed.

στέφανον, 'a chaplet'. In imitation perhaps of the Emperor's laurel-wreath. It was probably made of some prickly weed (e.g. thistle) easily obtained in the Courts, and perhaps not like the stiff 'crown of thorns' familiar from pictures: the word ἀκάνθινον does not imply the latter.

18. Matt. xxvii. 29 adds the detail of a mock sceptre.

χαῖρε κτλ. A parody of the familiar greeting to the Emperor, *Have, Caesar.* The soldiers in their coarse way supposed with Pilate that the Prisoner had set Himself up against Tiberius.

19. **ἔτυπτον.** The rough jests were mingled with actual ill-usage.

20. **ἐξάγουσιν**, i.e. 'from the *praetorium*', or 'from the city'. The place of the crucifixion, and therefore the route to it, is still uncertain.

21. **ἀγγαρεύουσιν.** At first the Prisoner carried His own cross (see John xix. 17, and n. on viii. 34), which therefore cannot have been of the size generally represented in pictures. ἀγγαρεύω is derived from ἄγγαρος, a word of Persian origin for the 'posts' instituted by Darius for carrying royal messages from place to place: the ἄγγαροι were 'pressed' into the service, so that the verb gets the general meaning 'to exact forced service': cf. the S. African 'commandeer'.

Κυρηναῖον. Cyrene, in the N. of Africa, contained a Jewish colony: it is mentioned in Acts ii. 10, among the places from which Jews came up for the Feast of Pentecost: cf. Acts xiii. 1.

ἐρχόμενον ἀπ' ἀγροῦ. Presumahly then the soldiers met Simon just as they got outside the city.

τὸν πατέρα κτλ. The mention of Alexander and Rufus implies that these were names well-known to the early readers of Mark: a Rufus, "the chosen in the Lord", is greeted by St Paul at the end of his letter to the Romans (Rom. xvi. 13), and at least one Alexander is mentioned in connexion with St Paul, but only as an enemy of his. Both names were common.

22. **φέρουσιν** does not imply more than 'conduct'.

Γολγοθάν κτλ. Evidently a hill so-called from its shape: the Vulgate translation of κρανίου τόπος is *calvariae locus*, whence the familiar English 'Calvary'. A wrong impression is given by pictures which represent it otherwise than as an insignificant hill.

23. **ἐδίδουν**, imperf. = '*tried* to give'.

ἐσμυρνισμένον, 'drugged with myrrh'. This draught, meant to deaden pain, was usually given, it is said, to condemned criminals, and prepared by the women of Jerusalem (cf. Luke xxiii. 27).

οὐκ ἔλαβεν. Matt. (xxvii. 34) says that He tasted it, and refused it when He perceived what it was. If one may so say, His submission would have been incomplete, if He had foregone any of the pain or not been fully conscious. The draught of sour wine which He afterwards accepted (36) would not have this deadening effect.

24. **σταυροῦσιν.** This hideous form of execution was too familiar to need description, and Mark describes it with impressive reserve. The shape of cross used is uncertain, but since there was an inscription, (n. on 26) which could not well be attached except to an upright, it is probable that it was a 'Latin' cross.

διαμερίζονται. We learn from John (xix. 23) that there were *four* men charged with the execution: his description of this incident is more precise and he quotes Ps. xxii. 18 as being thus fulfilled. The soldiers had brought dice to amuse themselves during the hours of waiting for the lingering death.

25. **ὥρα τρίτη.** Reckoning from the average time of 'dawn' in the usual way. John (xix. 15) says it was "about the *sixth* hour" when the last stage of the Roman Trial was reached: at present his statements both as to the day and hour of the crucifixion have not been satisfactorily reconciled with the dates given in the Synoptic Gospels.

καί practically = 'when'.

26. **ἡ ἐπιγραφή.** The Latin word for this was *titulus*: the criminal was accompanied to the place of execution by a board on which were written his name and his crime. The evangelists differ in details about the wording of the inscription: in Latin it was probably something like IESVS • NAZARENVS • REX • IVDAEORVM (whence the initials INRI often seen in pictures), the first two words giving the name, the last two the 'crime', as ironically described by Pilate (see John xix. 21, 22). It was also given in Aramaic and Greek, for the benefit of the Jews, some of whom were Greek-speaking.

27. **δύο λῃστάς.** See Luke xxii. 32, 39—43, Matt. xxvii. 38, 44, John xix. 18. Possibly these were followers of Barabbas. After this verse comes in some texts "and the scripture was fulfilled, which saith, And he was numbered with the transgressors" (from Is. liii. 12)[1]. See A.V.

29. **οἱ παραπορευόμενοι,** i.e. people going from the town into the country, or *vice versa*.

οὐά. An exclamation of admiration, here ironical.

[1] W. H., II. Notes, p. 27.

ὁ καταλύων κτλ. These people had heard of the evidence given at the Jewish Trial: n. on xiv. 58.

30. They had also heard of His answer to Caiaphas (xiv. 61, 62), as Matt.'s account shews (xxvii. 40), who adds the words "If thou be the Son of God".

31. **ἐμπαίζοντες πρὸς ἀλλήλους.** The priests did not join in the vulgar loud mockery, but made similar remarks to one another.

ἄλλους ἔσωσεν. They admit His works of mercy.

32. The priests, having tried in vain to induce Pilate to alter the inscription (John xix. 21, 22), now quote it in mockery, altering the wording to make it fit with their own ideas of the Messiah.

οἱ συνεσταυρωμένοι κτλ. Luke (xxiii. 39—43) records that one of the robbers rebuked the other for doing this and received comforting words from Jesus. Very likely he, having joined at first in the other's abuse, was touched by Jesus' demeanour on the cross.

33. **ὥρας ἕκτης**, mid-day.

σκότος. The nature and extent of the gloom are not explained.

ὅλην τὴν γῆν, i.e. Judaea.

34. The only one of the 'seven last words' recorded by Mark or Matthew: the other six are given by Luke and John.

Ἐλωΐ κτλ. The original Aramaic is given: the words are a quotation from Ps. xxii. 1: they mark the final stage in the sufferings which He had to endure in obedience to His Father's will: the sayings recorded in Luke xxiii. 46 and John xix. 30 mark the final victory.

35. Either the speakers were Greek-speaking Jews who did not understand Aramaic, and so really mistook Ἐλωΐ for Elijah's name, or else they wilfully played on the word, a piece of irreverence to the name of God (Elohim) which is hardly probable. The return of Elijah as the forerunner of the Messiah was a common belief (see vi. 15), and he was also regarded more generally as a great deliverer.

36. **ὄξους.** Sour wine, the ordinary drink of labourers, like the cider or beer of English labourers. This had apparently been brought by the soldiers for their own use, as John implies (xix. 29), who also records that Jesus had said "I thirst". This drink therefore He asked for and took, though He had refused the drugged wine (23): the sour wine would not deaden His consciousness or sense of pain, in fact it would at this stage give Him fuller use of His faculties, while the confession of an ordinary human feeling in His very last moments testified to the reality of His humanity.

περιθεὶς καλάμῳ, i.e. in order to reach Him.

ἐπότιζεν. Apparently an allusion to Ps. lxix. 21, where in the LXX. text the word is *ἐπότιζον*.

λέγων. According to Matt. (xxvii. 49) this was said by the other bystanders.

37. **φωνήν.** This last cry was probably that given by Luke (xxiii. 46) "Father, into thy hands I commend my spirit": John's "It is finished" (xix. 30), if it records a distinct saying, must have been uttered very shortly before this: it was perhaps heard only by those who, like John, were standing close to the cross. It is clear that the Sufferer, by a strong effort of will, maintained His full consciousness to the last.

ἐξέπνευσεν. The death occurred unexpectedly soon: see 44, and cf. John xix. 31—34. Whatever the immediate physical cause, it was probably accelerated by the intense mental anguish.

38. The rending of the veil, which covered the entrance to the Holy of holies, symbolized the passing away of the Old Covenant.

39. **ὁ κεντυρίων**, a Latin word; cf. *φραγελλώσας* 15. This man, according to tradition called Longinus, was in command of the Roman soldiers and therefore on duty in front of the crosses.

οὕτως includes Jesus' whole bearing on the cross, and also the earthquake etc. which attended His death.

ἀληθῶς κτλ. It is impossible to say exactly what the centurion meant by "a son of God"; probably he meant vaguely 'more than an ordinary man', a *heros* in the Roman sense: Luke's word is merely *δίκαιος*, a 'righteous man'.

40. **γυναῖκες.** The first two of the three named here are mentioned again in 47, and all three in xvi. 1.

ἀπὸ μακρόθεν = *ἀπὸ μακροῦ* or *μακρόθεν*, i.e. at a safe distance from the scoffing soldiers.

ἡ Μαγδαληνή, 'of Magdala', a town on the Lake of Galilee: she had been freed by Jesus from 'seven devils', and in gratitude had devoted her property to His service. There is absolutely no ground for the common identification of her, so familiar in art, with the "woman which was...a sinner" of Luke vii. 37.

ἡ Ἰακώβου. She is generally identified with the "Mary the *wife* (?) of Clopas" mentioned in this connexion by John (xix. 25), and it is supposed that Clopas is another form of the name Halphaeus: in that case the James the Little (or 'the younger'), mentioned here as her son, was the same as the James 'son of Halphaeus' who was one of the Twelve (n. on iii. 18).

Ἰωσῆτος. Distinct of course from the man of the same name who was one of the "brethren of the Lord" (vi. 3).

Σαλώμη. The wife of Zebedee and mother of James and John: it is probable from John xix. 25 that she was the sister of the Virgin Mary: this would help to explain Jesus' charge to John from the cross, which he records (John xix. 26, 27)[1]. Salome's ambitious request on behalf of her sons is recorded Matt. xx. 20.

41. **αἳ ὅτε κτλ.** A list of such devoted women is given Luke viii. 2.

42. **ὀψίας** = 'late afternoon' as in iv. 35.

παρασκευή. The Preparation, i.e. the eve of the Passover: the word, which Mark explains for his Gentile readers, had become a regular word for 'Friday'.

43. **Ἀριμαθαίας**, generally identified with Ramathaim, the birthplace of Samuel (1 Sam. i. 1).

βουλευτής, i.e. a member of the Sanhedrin: Luke tells us (xxiii. 50, 51) that he had not voted with the majority for Jesus' condemnation.

ἦν προσδεχόμενος κτλ. Like Simeon (Luke ii. 25). From the other evangelists we gather that he had become a secret disciple. We learn from Luke ii. 38 that there were many at this period who were expecting the immediate coming of the Messiah's kingdom.

τολμήσας, 'by an act of daring': this touch is peculiar to Mark, and may be due to St Peter, who thus emphasized a contrast with his own cowardice.

ᾐτήσατο. The granting of this request saved the Body from the criminals' grave. The removal of the bodies of crucified criminals was not customary elsewhere, but was exceptionally allowed by the Romans to the Jews. On this occasion there was the extra reason that the next day was the Sabbath.

44. **ἐθαύμασεν κτλ.**, nn. on 15, 37. Crucifixion would not ordinarily cause death in a few hours; a lingering death from starvation would be more usual.

εἰ, instead of *ὅτι*, is the regular construction after *θαυμάζω*.

45. **γνούς**, i.e. when the death was officially confirmed.

ἐδωρήσατο (= *largitus est*, 'freely gave') implies more condescension than *ἔδωκεν*.

πτῶμα. 'Corpse', an ignoble word, used specially of the 'carcases' of animals: probably it preserves what Pilate actually said; Joseph

[1] See Westcott, *in loc.*

used a different word (43). πτῶμα is however used in vi. 29 without a contemptuous sense.

46. **καθελών.** He was helped by Nicodemus (John xix. 39), who brought materials for embalming.

μνήματι. A rock-hewn tomb (many of which may be seen at Jerusalem), apparently prepared by Joseph for himself in his own garden. Two Jewish kings, Manasseh and Amon, are said to have been buried in the garden of the palace (2 Kings xxi. 18, 26).

47. This sentence explains the next incident.

ἡ Ἰωσῆτος. A short description, as she has been mentioned more fully in 40.

CONCLUSION: THE RESURRECTION.

XVI. 1. **διαγενομένου**, i.e. after sunset on the Sabbath.

Μαρία κτλ. The same women who were mentioned in xv. 40.

In John's account of the Resurrection (xx.) the first visitor to the tomb is Mary of Magdala *alone*, who reported at once the removal of the stone to Peter and John: it is conjectured that she went on ahead of the other women to the tomb and left it before they reached it. But, as John relates incidents not recorded by the Synoptists, while they do not aim at a complete or chronological account, it is impossible to construct a smooth narrative of the Resurrection, in which each incident finds a place[1]. Account has also to be taken of the list of 'appearances' given by St Paul in 1 Cor. xv. 5—8, which, though only a summary, is the *earliest* account which we have of the Resurrection.

ἵνα...ἀλείψωσιν αὐτόν. They remembered probably what He had said to the woman who anointed Him at Bethany (xiv. 8).

2. **λίαν πρωΐ** must mean 'early dawn', an earlier hour than that denoted by ἀνατείλαντος τοῦ ἡλίου: probably the writer states in an abbreviated way that they *started* at dawn, and *arrived* after sunrise.

τῇ μιᾷ τῶν σαββάτων. A Hebraism for τῇ πρώτῃ, i.e. 'on the first day after the Sabbath'. From this way of reckoning σάββατον came to be used for 'week' (as in xvi. 9), i.e. the period between Sabbath and Sabbath.

[1] For a suggested harmony see Westcott's St John, p. 288.

3, 4. **ἔλεγον**, i.e. 'they were saying' as they went along: then, looking up (*ἀναβλέψασαι*) to the hillside out of which the tomb was cut, they saw that the stone had been moved.

3. **ἀποκυλίσει.** *κυλίω* = class. *κυλίνδω*. *ἀποκυλίσει* = 'will roll *away*': *ἀνακεκύλισται* = 'is rolled *back*': i.e. the stone was not moved away altogether, but only enough to clear the entrance[1].

4. **γάρ** explains probably why they were able to see *from a distance* what had happened.

5. Matt.'s account of the details differs considerably. But in the main outlines all the evangelists support Mark's statements—That the first visit to the tomb that morning was made by the *women*, That the first sign of the Resurrection was the removal of the stone, That a vision of angels appeared to the women before any one had seen Jesus Himself, That He was first seen by Mary of Magdala. The independence of the Gospels (in spite of the common element in the Synoptists) is thus well illustrated by the story of the Resurrection. See Introd. pp. xiii, xiv.

7. **καὶ τῷ Πέτρῳ**, both as the chief of the apostles and because of his recent falling away: his forgiveness is implied: how he was fully assured of this is recorded in John xxi.

εἰς τὴν Γαλιλαίαν. As He had told them after the Supper (xiv. 28). The message that they would meet Him in Galilee would dispel any idea that a great manifestation in Jerusalem was to be expected.

8. **ἐφοβοῦντο γάρ.** Here the Gospel in its earliest form ends with singular abruptness (see next note). The sentence is not even complete, as *ἐφοβοῦντο* should have an object. It cannot have been meant to conclude thus: either some accident may have prevented its completion, or a leaf of the original copy may have been lost[2].

[1] Latham, *R. M.*, ch. i. and Illustration.
[2] W. H. II. Notes, p. 47.

[APPENDED SUMMARY ON THE RESURRECTION.]

9—20. This passage is probably a very early addition to the Gospel. It does not join on to the end of 8, the change of subject being extremely abrupt. The style is wholly unlike that of Mark; we have here not a narrative, but a summary or epitome of events after the Resurrection, covering in a few lines a considerable period: and the writer shews a strong desire to 'point a moral', which is not in the least characteristic of Mark: see n. on 14 *ὠνείδισεν κτλ.*

In 1891 was discovered an Armenian manuscript of the Gospels, in which this passage is stated to have been written by 'the presbyter Ariston': an early authority tells us that one Aristion was a disciple of the Lord, and it may be that he was the author.

9—11. This first appearance is recorded by John (xx. 11—18).

9. **ἀναστὰς δέ.** The way in which this verse begins shews that the passage has been transferred from some other context: Ἰησοῦς must have been the subject of the last sentence, which is carried on; while the note of time in the first words is unnecessary in *this* context after what has been said in 2.

Μαρίᾳ κτλ. Mary of Magdala is mentioned as if for the first time, whereas in 1—8 she has been prominent. The statement here made agrees with the account in John xx., but could hardly be by the same author as Mark xvi. 1—8.

παρ' ἧς κτλ., recorded also by Luke (viii. 2), but the cure is not related anywhere. Though she is mentioned thus prominently in all the four Gospels, her name is not mentioned in St Paul's list of the witnesses of the Resurrection (1 Cor. xv. 5—8).

10. **τοῖς μετ' αὐτοῦ γενομένοις**, i.e. strictly the Eleven; but others apparently were also present (Acts i. 13, 14).

11. **ἐθεάθη.** The verb implies more than a 'vision' or mere seeing: *θεάομαι* is 'to gaze', especially on some great sight. In John's account (xx. 18) the simpler word *ἑώρακα* is used, and he does not mention the disciples' unbelief.

12, 13. This is the appearance to two disciples walking to Emmaus, a village (not certainly identified) about seven miles from Jerusalem, recorded by Luke (xxiv. 13—32): it occurred the same day[1].

12. **ἐξ αὐτῶν**, i.e. two of the company, mentioned in 10: Luke gives the name of one of them as Cleopas.

ἐν ἑτέρᾳ μόρφῃ, i.e. not as He had appeared to Mary of Magdala, who took Him for a gardener (John xx. 15): these two took Him to be an ordinary traveller. It was not that He was disguised, but that they, as Luke says, were unable to recognize Him: (or the sense may be simply 'other than they were accustomed to').

13. **οὐδὲ ἐκείνοις ἐπίστευσαν.** This seems hardly consistent with Luke's account (xxiv. 34), who says that the disciples greeted the Two with the news that Jesus had appeared to Peter. But the writer probably had Luke xxiv. 41 in his mind: he was collecting evidence for the incredulity of the disciples generally, and was not particular about minute accuracy.

14—18. A brief account of the appearances to the whole body of the disciples, in which different occasions are not distinguished: Luke gives one such appearance at Jerusalem, John two, at an interval of a week (Thomas being absent on the first occasion): other appearances, which were not or may not have been in Jerusalem, are recorded by Matt., John, and St Paul (1 Cor. xv. 5). The writer seems intentionally to group various appearances together by the vague word *ὕστερον*, which answers to *πρῶτον* (9) and *μετὰ δὲ ταῦτα* (12).

14. **αὐτοῖς**, 'the Eleven themselves', as contrasted with the appearances to one or two persons already given.

ὠνείδισεν κτλ. Throughout this summary the writer insists, as we have seen, on the unbelief of the disciples: here he is probably drawing an inference from Luke xxiv. 38, to prove his point: cf. n. on 13. *ὠνείδισεν* is an unusually strong word for Jesus' rebukes to His disciples (cf. viii. 33, where the word is *ἐπιτιμάω*), and His language as reported here is altogether unusually severe. Either exceptional severity was necessary where so much depended on the disciples' belief in the Resurrection, or possibly this writer is less precise in his choice of words than the other evangelists.

15. The change of tone from severe rebuke to this charge to preach the Gospel all over the world is very sudden, and suggests that these words of Jesus really belong to a later appearance than the one just noticed, possibly to the appearance in Galilee recorded by Matt. (xxviii.

[1] Latham, *R. M.*, ch. iv.

16—20): the charge agrees generally with that there recorded, but is obviously not taken from it.

πάσῃ τῇ κτίσει apparently=Matt.'s *πάντα τὰ ἔθνη*: the phrase is more in St Paul's manner (who looks forward to the redemption through Christ of *all nature*, cf. Col. i. 23, Rom. viii. 22) than in that of the Gospels.

16. **ὁ ἀπιστήσας.** The idea of 'unbelief' is very prominent in this passage: cf. what is said of the disciples' unbelief in the Resurrection, 11, 13, 14. It was probably this idea which in the writer's own mind made the connexion between 15—18 and what has preceded.

κατακριθήσεται. What his 'sentence' will be is not stated.

17. **σημεῖα.** Instances of most of these signs might be quoted from the Acts.

γλώσσαις λαλήσουσιν. The first instance of the occurrence of this sign is the Day of Pentecost (Acts ii.), and we meet with it frequently in the N.T.: see e.g. St Paul's discussion of it in 1 Cor. xiv. The exact nature of the gift is uncertain.

18. **ὄφεις ἀροῦσιν.** Jesus had promised to the Seventy (Luke x. 19) that they should 'tread on' serpents: there the language was clearly metaphorical, taken from Ps. xci. 13. But *ἀροῦσιν* is meant to be understood literally, and was perhaps suggested by the incident in St Paul's life recorded in Acts xxviii. 1—6.

χεῖρας ἐπιθήσουσιν. It appears that in Jesus' life-time He used this symbolical act in healing the sick, but that His disciples did not do so till after His Ascension: see n. on vi. 13.

19. **μετὰ τὸ λαλῆσαι.** Another vague note of time.

καὶ ἐκάθισεν κτλ. This statement is quite unlike the style of the evangelists, who record simply what the disciples *saw*. Here the writer gives his *belief*, and not a fact which could be matter of observation: the clause sounds like a fragment of an early creed. The designation ὁ Κύριος, instead of the simple Ἰησοῦς, is also unlike St Mark, in whose work the absence of such a title is a striking confirmation of the primitive character of his Gospel. The use of such a title, on the other hand, is characteristic of Christian writers of a rather later time; e.g. it is common in St Luke.

ἐκ δεξιῶν, n. on xii. 36.

20. A summary of the missionary labours of the disciples: cf. Heb. ii. 4.

ἐξελθόντες, from Jerusalem, their original centre.

[AN ALTERNATIVE CONCLUSION.]

πάντα δέ κτλ. This 'Shorter Conclusion' to the Gospel is not more likely to be by Mark than 9—20, but it is of great antiquity. It is probable that "it was appended by a scribe or editor who knew no other ending to the Gospel than verse 8, was offended with its abruptness, and completed the broken sentence by a summary of the contents of St Luke xxiv. 9—12, and the Gospel by a comprehensive sentence suggested probably by Matt. xxviii. 19, Luke xxiv. 47, John xx. 21"[1].

τοῖς περὶ τὸν Πέτρον, an unusual way of designating the disciples, cf. Acts xiii. 13.

ἐξήγγειλαν. The subject is the same as that of the verbs in 8.

μετὰ δὲ ταῦτα κτλ. The style of this sentence is rhetorical and wholly unlike anything in the Gospels:—"And they briefly reported to Peter and those with him all that had been told them. And after these things even Jesus himself sent out by means of them from the east even to the west the sacred and incorruptible proclamation of eternal salvation".

[1] W. H. II. Notes, p. 44.

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